THE

BARAMAHAL RECORDS

SECTION V

PROPERTY

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THE BÂRAMAHAL RECORDS.

SECTION V.

PROPERTY.

[*Note.*—The original numbers are shown in italics within square brackets at the end of each item.]

PROPERTY—GENERAL.

I

TRANSLATION OF THE HISTORY OF MALLAPPÂḌI JÂGÎR IN THE BÂRAMAHAL FROM THE HINDUVI.

In former days, the Mallappâḍi district was an uninhabited uncultivated tract of country, overgrown with wood. In process of time a petty chieftain named Daḷapati Nâyar of the vêḍar tribe, who resided at the hill of Jagadêv and ruled over a few adjacent villages, sent some of his people into the Mallappâḍi district, cleared a space of ground and founded a small number of villages. In the year Pramâḍi of the Sâlivâhana Era or A.D. 1570 Tirumala Râyar, the Râjâ of Penukoṇḍa, gave the Bâramahal &c., in jâgîr to Jagadêva Râyar who came with an army to the Bâramahal, made war on Daḷapati Nâyar, and took from him all his possessions.

After this conquest, Jagadêva Râyar erected the fort of Jagadêv, peopled the several districts comprising his jâgîr and gave great encouragement to agriculture. Sometime after Râjâ Râm Chhatrapati* or the Lord of the Umbrella, a Mahrâtta Râjâ, came with a great army, conquered Jagadêva Râyar's jâgîr and placed Ekôji and Sivâji, two Mahrâtta chieftains in the management of it. These chieftains erected the fort on the hill and named it Mallappâḍi or place abounding with cows that give a great quantity of milk, and made it a dependency on Jagadêv. In a short period Zulfiqâr Khân *alias* Khân Bahâdur, the General of Aurangzeb, the Emperor of Delhi, subdued these countries and in the fasli year 1118 or Hindu year Sarvadhâri or A.D. 1709 the Imperial General gave a jâgîr to Bâqar 'Alî Khân, the nephew of Saâdat 'Alî Khân formerly Nawâb of the Carnatic, consisting of the forts of Vellore and a small tract of country in their vicinity, the fort and the district of Mallappâḍi with four villages in Tiruppattûr, also twelve-thirteenths of Anegundi in Jagadêv, the produce of all the tamarind, cocoanut, palmyra, and other trees therein, and a quarter of the revenue arising from taxes in Mallappâḍi. All these were given exclusive of Kempinâyanipalli, an inâm village in Mallappâḍi, one-thirteenth of the rent of Anegundi, the quit-rent of all inâmdârs and three-fourths of the sâyar in the Mallappâḍi district. The said jâgîr with the above exceptions, were continued to him from fasli 1118, Sarvadhâri samvatsaram or A.D. 1709 to fasli 1149, Pingaḷa samvatsaram or A.D. 1740. Bâqar 'Alî Khân continued enjoying Vellore and Mallappâḍi as a jâgîr and after his death his son Murtazâ 'Alî Khân possessed them, during the space of twenty-three years, that is, from the year his father died in, to fasli 1172, Vishu samvatsaram or A.D. 1761, and then gave the jâgîr of Mallappâḍi, with the four villages in Tiruppattûr district, to a relation of his, named Asad 'Alî Khân who held it but for three years when Wâlâjâh the Nawâb of the Carnatic in the fasli year 1176, Pârthiva samvatsaram or A.D. 1766 made war on the fort of Vellore and took it, when, in consequence thereof, Mallappâḍi likewise fell to him. His Government lasted till fasli 1189, Vikâri samvatsaram, A.D. 1780, when Ḥaidar 'Alî Khân, Nawâb of Mysore, came and took it from him. On the death of Ḥaidar, his son Ṭîpû carried on the war, and when peace was concluded between the English and him, the jâgîr and other places, which were taken from the Nawâb Wâljaâh, were returned to him.

* It was the custom for such Râjâs as possessed a kingdom of one hundred âmaḍas or 800 miles in circumference to assume the title of Chhatrapati or Lord of the Umbrella.

The heads of revenue in the district of Mallappâḍi and the four villages in the Tiruppattûr taluk.—

First—Mauza kâmil bêrîz or village rent.

Second—Bâjebâb or licenses.

Third—Serîna of dehât inâms or quit-rent of villages and inâm lands, chhâpa and nîrkûli.

Fourth—Sâyar or road customs.

The net settlement of the whole jâgîr ... ... 7,152–5–13.

The Mallappâḍi district is divided into four tarafs or divisions called Havilli Goḍalêri, Konganseruvû and Naḍuppaṭṭi.

The following is the account particular village by village showing the amount of settlement in each mauza, and their bâjebâb or licenses.

First.—Kâmil zâbita or list of villages and their respective rents composing Mallappâḍi jâgîr.

Tarafs.	No.	Villages.	Kâmil or Settlement. CHS.	FS.	AS.
Havilli	1	Mallappâḍi	300	0	0
	2	Oppatavâḍi	450	0	0
	3	Nêrâlakôṭa	275	0	0
	4	Timminâyakkanpaṭṭi	157	5	0
	5	Alaveya	143	5	0
	6	Mâdampaṭṭi	121	5	0
	7	Anginâyanipalli	88	0	0
	8	Rangasamudram	70	0	0
	9	Rangampaṭṭi	49	5	0
	10	Venkaṭâpuram	44	5	0
	11	Kuṇḍi Ôbalanattam	39	0	0
	12	Kempinâyanipalli	40	0	0
	13	Marimânupalli	150	0	0
	14	Pilliôpanapalli	58	0	0
	14	Total	1,986	5	0
Goḍalêri	1	Goḍalêri	185	0	0
	2	Odikuppam	145	5	0
	3	Sâdinâyakkanpaṭṭi	143	0	0
	4	Chintagumpalli	74	0	0
	5	Marigampalli	67	5	0
	6	Gollappalli	49	5	0
	7	Purapaṭṭi	32	0	0
	8	Janâdanapuram	22	0	0
	9	Kârakuppam	170	0	0
	10	Emakalanattam	64	5	0
	11	Râmanpaṭṭi	35	0	0
	11	Total	988	0	0
Konganseruvû	1	Konganseruvû	181	5	0
	2	Chekalnattam	187	5	0
	3	Têruppaṭṭi	133	5	0
	4	Kappalavâḍi	121	0	0
	5	Chîgalpaṭṭi	113	0	0
	6	Ballapaṭṭi	93	5	0
	7	Chanchanapaṭṭi	50	0	0
	8	Tellabanda	58	5	0
	9	Guntûr	310	0	0
	10	Abbasin	274	5	0
	10	Total	1,533	0	0
Naḍuppaṭṭi	1	Naḍuppaṭṭi	120	1	0
	2	Bommapaṭṭi	160	0	0
	3	Kallippaṭṭi	73	0	0
	4	Jîdikuppam	148	0	0
	5	Mandippaṭṭi	120	0	0
	6	Gundapaṭṭi	110	0	0
	6	Total	731	1	0

		Chs.	Fs.	As.
Tiruppattûr	1. Maḍavâḷam ...	270	0	0
	2. Muddampaṭṭi ...	640	0	0
	3. Miṭṭûr ...	450	0	0
	4. Vaḍakkumâḍappalli ...	70	0	0
4	Total ...	1,430	0	0
Jagadêv.	1 Village Anegundi the settlement of which is divided so as to give one-thirteenth to the sarkâr of Jagadêv and the remainder twelve-thirteenths is included in this ...	250	2	8
1	Total ...	250	2	8
46	Total land-rent ...	6,918	8	8

Bâjebâb or taxes in Mallappâḍi.

Second.—The rent of the village—Amli tâḍ ban or tamarind and palmyra trees in Mallappâḍi district ...	20	0	0
The nârel bâgh or cocoanut grove which is rented by different people ...	108	0	0
Third.—Serîna of dehât inâms or quit-rent of villages and inâm lands, chhâpa and nîrkûli ...	55	7	5
Fourth.—Sâyar or road customs ...	50	0	0
Grand total ...	7,152	5	13

Deduct—

The rent of the inâm village of Kempinâyanipalli	40	0	0			
A thirteenth of the rent of Anegundi ...	19	2	8			
All the serîna ...	55	7	5			
Three-quarters of the sâyar ...	37	5	0			
				152	4	13
Total residue of the Zamîndâr ...				7,000	1	0

PARTICULAR ACCOUNT OF THE SEVERAL HEADS UNDER WHICH THE SARKÂR COLLECTIONS WERE MADE IN THE JÂGÎR TALUK OF MALLAPPÂḌI BEFORE THE BÂRAMAHAL CAME INTO THE POSSESSION OF THE HONOURABLE COMPANY.

Collections received into the Krishṇagiri district.

Karnam's serîna, viz.—

Ellappa,	karnam of 3 villages ...	1	0	8
Venkaṭagiriayya,	do. of 9 do. ...	1	5	12
Râmachandrayya,	do. of 4 do. ...	1	0	8
Sâmayya,	do. of 9 do. ...	1	0	8
Appayya,	do. of 5 do. ...	1	0	8
Kapalavâri Krishṇayya,	do. of 4 do. ...	1	0	8
Krishṇayya,	do. of 6 do. ...	1	5	12
	Total ...	8	4	0

2. Anegundi village—the one-thirteenth of the kâmil or the established rent amounts to 19 Chs. 2 Fs. and 8 annas and whatever the bêrîz or settlement of the year comes to annually, the thirteenth part of it is to be taken ...	19	2	8
3. Sâyar or customs, the three-fourths part of its kâmil comes to 37 Chs. and 5 fanams, but the annual amount received by the sarkâr depends on what the settlement of the year will be ...	37	5	0
4. Kuri terige collected on the kurumbars, so much per flock ...	......		
5. Sharâb gutta or vari, *i.e.*, contract or tax on arrack... ...	......		

Collections received into the Tiruppattûr district.

		CHS.	FS.	AS.
1. Maḍavâḷam, a village—				
From Râmayya, zamîndâr	... ...	1	0	7
From Yêmâdrayya, zamîndâr	.. ..	2	1	0
From the gaur (gauḍa) of the village	... ...	6	7	4
,, karnam do.	... ...	1	0	8
,, tôṭi do.	... ...	6	7	5
,, kâval khet or the watchman's field	... ...	6	7	4
Total	...	24	3	12
2. Nîrkûli, a rent on water from the tank	... ...	4	8	0
3. Chhâpa, stamp duty on washers and barbers	... ...	1	0	0
Total from Maḍavâḷam village	...	30	1	12
4. Of Miṭṭûr village karnam—serîna or quit-rent on the karnam's inâm lands	... ...	1	1	9
5. Chhâpa or stamp duty on the washer and barber ...	...	3	8	8
Total of Miṭṭûr village	...	5	0	1
6 Of Muddampaṭṭi karnam, serîna	... ...	2	1	0
7. From the tôṭi, also a serîna	... ...	5	2	8
8. Nîrkûli or a rent on water from the tank ...	... ...	4	8	0
Total from Muddampaṭṭi	...	12	1	8
Total of three villages	...	47	3	5

The kuri terige and sharâb gutta vari may be demanded on these three villages and likewise on Vaḍakkumâḍappalli—the four villages in Tiruppattûr which yield none of the above descriptions of revenue.

AN ACCOUNT OF COLLECTIONS OF SARKÂR REVENUE IN THE JÂGÎR TALUK OF MALLAPPÂḌI SINCE THE BÂRAMAHAL CAME INTO THE HONOURABLE COMPANY.

Collections received into the Krishṇagiri district.

1. Serîna me sibandi, that is, including charges collections—						
From Ellappa,	karnam of 3 villages	... ...	1	0	8
,, Venkatagiriayya	do. of 9 villages	... ...	1	5	12
,, Râmachandrayya	do. of 4 do.	... ...	1	0	8
,, Sâmayya	do. of 9 do.	... ...	1	0	8
,, Appayya	do. of 5 do.	... ...	1	0	8
,, Krishṇayya	do of 4 do.	... ...	1	0	8
,, Krishṇayya	do. of 6 do.	... ...	1	5	12
	Total	...	8	4	0
From these are to be deducted for charges collection the sum of Chs. 0–4–0	... ...	...	0	4	0
			8	0	0
2. One-thirteenth of the village Anegundi's settlement			...		
3. Three-fourths of the sâyar or customs	... ...		...		
4. Kuri terige for which is received the collections for the years Parîdhâvi and Pramâdîcha or A.D. 1792–93 and never again till Pingala, the present year.			...		
5. Sharâb gutta or vari or tax on the distillers of arrack has begun with the present year	... ...		...		
	Total in Krishṇagiri	...	8	0	0

Collections received into the Tiruppattûr district.

1. Of the village Maḍavâḷam—				
From Râmayya, zamîndâr	... ...	1	0	7
From Yêmâdrayya do.	... ...	2	1	0
From the gauḍa ...	... ...	6	7	4
,, karnam ...	... ...	1	0	8
,, tôṭi	... ...	6	7	5
,, kâval khet ...	... ...	6	7	4
Total serîna	...	24	3	12

Collections received into the Tiruppattûr district—cont.

	CHS.	FS.	AS.
The charges collection of which comes to Chs. 1–1–12 ...	24	3	12
2. Nîrkûli	4	8	0
3. Chhâpa on washers and barbers	1	0	0
Total, one village ...	30	1	12
4. Of the village Miṭṭûr— Fromll the karnam containing serîna Chs. 0–1–0 and sibandi 1–0–9, altogether	1	1	9
5. Chhâpa on washer and barber	3	8	8
Total, one village ...	5	0	1
6. Of Muddampaṭṭi village— From the karnam as serîna	2	1	0
From the tôṭi as serîna	5	2	8
Total ...	7	3	8
In this is included the Sibandi	0	3	8

7. Nîrkûli—
Total of one village.
Total of Tiruppattûr.
Total of Krishṇagiri and Tiruppattûr. The collections of kuriterige were received for the years Parîdhâvi and Pramâdîcha or A.D. 1792–3, but were discontinued from that period until Pingaḷa the present year.

[*No. XXX in the original.*]

II

Complaints and investigations concerning certain lands which, the Jâgîrdârs of Mallappâdi say, formerly belonged to their villages and are now included in the Company's—Fasli 1207.

i.—Against the sarkâr village Samudram.

Complaints.

(1) That about 15 years ago at the time Pichayya who acted both in the capacity of a Peshkâr and guttadâr of the sarkâr village Samudram and gave up his management to another, about 1,000 guntas of the jâgîr village Muddampaṭṭi were included in the said sarkâr village Samudram. On the Company's mutasaddîs surveying the district of Tiruppattûr it was represented to them by the ryots of the jâgîr village, named Mandigauḍ and Ersa, but never was settled.

(2) That for a long time there has been allowed a canal to be cut through the ground of the jâgîr village Muddampaṭṭi and the Samudram ryots occupying the grounds of the sarkâr village Kâlvakattra gave of the land belonging to it about 200 guntas in order to compensate its loss by the canal but now on account of the water not passing free in that canal by reason of its becoming old, another has been cut, which is objected to by the jâgîr ryots as creating an additional loss to the cultivators of the village. The Company's ryots say that they were authorised by Râgavayya the late Âmil of the jâgîr but the jâgîr ryots not allowing Râgavayya's authority, they will not agree to it, nor consent to the loss of about 60 guntas sustained by the new canals being made.

Investigations.

(1) The present Tahsîldâr of Tiruppattûr says, that a ryot named Venkaṭadâsari aged about 80 years, belonging to Samudram has been an inhabitant of that village for these forty years, and says that the ground in question has been ever since he arrived there, properly belonging to Samudram and that he knows a ryot named Kurabar Kuḷḷan who has cultivated 250 guntas of it for 67 years and one Venkaṭa who has occupied it for three years and paid the rent thereof duly to the sarkâr and the rest of the ground about 750 guntas are lying waste.

(2) The Samudram ryots say that besides applying to Râgavayya for leave to cut the canal in Muddampaṭṭi ground, and he having consented on account of being very close neighbours to one another the two hundred guntas also were allowed to the Muddampaṭṭi ryots as an inâm, merely for the purpose when they might please, to make use of more than one at a time so as the old one the Jâgîrdârs may convert to what they please. To conclude, they say that in the event of the jagîrdârs not allowing the canal at all, the above inâm of 200 guntas shall be remanded.

ii.—Sarkâr village Kurumpaṭṭi.

Complaints.	Investigations.
(3) That the gauḍ of the sarkâr village, Kurumpaṭṭi built a tâlâb or tank which, when full of water, reaches over between 50 and 60 guntas of land belonging to Muddampaṭṭi jâgîr village among which are 5 or 6 guntas of cultivated ground.	(3) The Tahsîldâr having sent for the ryot that cultivates the ground thus overflown when the tank is full, and having questioned him says, that it is no loss to him; on the contrary water being so close at some seasons of the year finds it advantageous to him. To confirm all the above there are two ryots named Muni Nâyar and Mutta gauḍ who are very old and say that ground does not at all belong to the jâgîr village. But there is a tôṭi who gives in a tradition that about a hundred years ago this ground was given as an inâm by the ryots of Kurumpaṭṭi to one of Muddampaṭṭi for performing a certain pûja or ceremony in the kôvil or church situated in the bounds of Kurumpaṭṭi. He says again that, as there is no ceremony made now in the kôvil, the ground should fall to the lot of the sarkâr than of any other.
(4) The jâgîrdârs complain of a loss of about 20 guntas of lands by reason of the houses of the sarkâr village, Kurumpaṭṭi, having been built on the grounds belonging to the jâgîr village called Maḍavâḷam.	(4) The gauḍas and karnams of the sarkâr village affirm that their village called Kurumpaṭṭi has been established these thirty or forty years back and that a complaint of this nature has been on foot ever since and at the time of the survey.
(5) The jâgîrdârs complain of a loss of about 100 guntas of wet land by reason of the nâlâ or water-course belonging to the sarkâr village, Kurumpaṭṭi and which comes on the grounds of the jâgîr village Maḍavâḷam not being deep enough and the sarkâr ryots not consenting to make it deep.	(5) The patêl, the karnam and the tôṭi of Kurumpaṭṭi say that the loss would fall on their side in the event of the jâgîrdârs deepening the nâlâ in the part where their ground is, because that part of the nâlâ near their ground being the deepest will stand in a hollow when the water of course will lodge towards their side, and therefore they wish it never to be deepened.

iii.—Sarkâr village Selandampalli.

Complaints.	Investigations.
(6) The jâgîrdârs complain of a loss of 30 guntas of wet land in the jâgîr village of Maḍavâḷam by reason of the annual increase of the height of the bank and kôḍi of the tank of the sarkâr village, Selandampalli by which means more water coming in it covers a larger quantity of land.	(6) A ryot of Maḍavâḷam, the jâgîr village, named Chinnappayya and aged 70 years who has been an inhabitant of the village a considerable time, says the land in question properly belongs to the bed of the tank and that the ancient boundary of it is far beyond its present one; he says likewise that the water does not long continue on the cultivated land, but when it is daily decreasing in the tank the ground can be ploughed, sown, and reaped almost the rest of the year. The patêl, karnam, tôṭi and other ryots of the sarkâr village, Selandampalli affirm that the height of the bank and kôḍi of the tank have been always the same as at this day. That the only work done there, now and then, is spreading the stones in the kôḍi which, by some means, have been removed from their former places.
(7) The jâgîrdârs assert a right of 25 guntas of wet land in the sarkâr village Selandampalli which they say was allowed them on account of a canal still standing and which belongs to the tank of that village coming on the lands of jâgîr village, Maḍavâḷam and occupying a space of ground nearly equal to it. They say that they had possessed it till Haridâs Singh, the Âmil of Tiruppattûr district seized it and included it in the said Selandampalli village.	(7) The patêl, karnam and other ryots of the sarkâr village Selandampalli say that they know that 25 guntas of wet lands now in question have been theirs for these thirty years past and at the time of the survey there was no demand of it.

iv.—Sarkâr village Mâḍappalli.

Complaints.

(8) The jâgîrdârs complain of a loss of 50 guntas of dry and 45 guntas of wet land belonging to the jâgîr village of Maḍavâḷam by reason of the kôḍi of the tank of the sarkâr village Mâḍappalli having been built higher than usual so that the water course coming from Kurichchilâppaṭṭu ôḍai into the above tank has been improved since these three years.

Investigations.

(8) The gauḍ, karnam, tôṭi and tanni kaṭṭi of the sarkâr village Mâḍappalli affirm that it is customary to raise a small bank of a cubit in height with turf on the kôḍi, by which means a span of water always stood on the land of the jâgîr village. These lands were never cultivated till the present year, and it may be easily thought the jâgîrdârs never yet suffered any loss by it, also that the Mâḍappalli ryots never have done anything to the kôḍi that was not customary.

v.—Sarkâr village Sîbampaṭṭi, Mêlûr district.

(9) The jâgîrdârs of Mandippaṭṭi assert a right of 400 guntas of land which formerly belonged to it, and is now in the sarkâr village, Sîbampaṭṭi.

[*Blank in the original.*]

(10) The jâgîrdârs request that no demand of kuriterige and sheep for Gentlemen's table be made in future on them by the sarkâr people.

(10) The Tahsîldâr of Tiruppattûr upon enquiry finds that it is customary for the jâgîrdârs to pay kuri terige. But they have only given sheep for the Gentlemen's tables since the Company's management.

(11) The jâgîrdârs request that no demand of the tax upon arrack be made on them by the sarkâr people.

(11) The tax upon the arrack farm was formerly exacted as appears by inquiries of the sarkâr ryots.

(12) The jâgîrdârs are very desirous that there should be no demand of gharterige or house-rent made in future on them by the sarkâr for houses built on the sarkâr land belonging to Mâḍappalli or on the sarkâr ryots for houses built on the jâgîr lands.

(12) The demanding gharterige on account of the jâgîrdârs having built houses on the ground of the sarkâr village Mâḍappalli has been customary and for that reason it has been included a considerable time past in the grâmavari or account of the village tax of Mâḍappalli.

[*No. XXXI in the original.*]

III

Translation of a letter—from Saiyid Ahmad, Âmildâr of Mallappâḍi.

To—Lieut.-Colonel Read, Superintendent and Collector of Bâramahal and Salem.

I have received your letter and understand the contents, wherein you are desirous to know the reason of my not continuing to pay to the sarkâr the taxes that have been levied on the kuri sheep. To which, I beg leave to inform you that I am taught by His Highness the Nawâb that even should it be customary for us to pay the sarkâr that or any other description of taxes, information must always be first given to His Highness, before any demand of the like nature can be complied with by us to the sarkâr.

However I will make all possible enquiry into this business, and afterwards consult the zamîndâr with others of the elders, and make a representation of it to His Highness, in order to know what steps we are to take hereafter, to submit to any demands the sarkâr may make, and as soon as His Highness's pleasure is known, we will not fail to adhere to it.

When I had the honor of waiting on you lately, I acquainted you that uncustomarily the sarkâr ryots cut water-courses on the lands of Maḍavâḷam village and of their purchasing sheep for the Company's garrisons to which you was so good as to promise a speedy relief by making some enquiry, but you had forgot it, after which I took the liberty to send my peshkâr to remind you of this a second time, who brought me the same answer as I received when I waited on you. This delay being so much to our disadvantage, it is impossible for us to secure the rights of Government. Wherefore I beg of you to make a little enquiry into this business and grant to us our customary usages without our lands being molested by the sarkâr ryots.

I also informed you of the Company's people, passing and repassing this place, are frequently riotous on which you was pleased to order that men found in that condition were to be secured and sent to Krishṇagiri, but you must be sensible that there are but very few sibandi servants employed in this jâgîr; therefore if your honor would be pleased to warn them against this kind of behaviour it may in a great measure put a stop to it.

I also take the liberty of informing you that whenever an escort is ordered to bring in treasure from Maḍavâḷam, etc., villages in the sarkâr districts and going from this place to Madras, it has always been the rule for the escorts to arm themselves with weapons of war against thieves, mobs, etc. But since you were pleased to order that peons and other people were forbid carrying with them instruments of this kind, we are very dubious to venture sending treasures without a proper armed escort.

Wherefore I beg your honor will be pleased to take this subject seriously into consideration and issue orders to the Tahsîldârs of Vaṇiyambâḍi, Tiruppattûr and Krishṇagiri, to let our people with their arms pass and repass their districts. Please to consider this a very essential point towards securing the interests of our Government.

[*No. XXXII in the original.*]

IV

HISTORY OF AGRAHÂRAMS.

The Government of Penukoṇḍa lasted till the year Pramâdi or A.S. 1563 and the agrahâram was continued to us till then in freehold as defined in our sanads.

About that time the Government of Chinnappa Nâyar, the poligar of Salem, began and lasted two years during which time our lands were continued to us on the same terms.

The Government of Geṭṭi Mudaliyâr, a dependent of the poligar of Madura, succeeded that of Chinnappa Nâyar and lasted fifteen years. He also continued our agrahâram.

The next Government was that of Krishṇarâja Uḍaiyâr of Mysore which was of seven years' duration who likewise continued our agrahâram.

It was succeeded by Ekôji and Sivâji which lasted thirteen years.

That was followed by Chikka Dêvarâja Uḍaiyâr, etc., which lasted for ninety years.

It was interrupted for five or six months by the English army under Colonel Wood.

Ḥaidar 'Alî governed after that fourteen years. He died 1704 A.S. and until that period our agrahâram was continued to us in freehold.

Ṭîpû Sulṭân's government began in the year Sôbhakrit and latter part of 1704; the year following the Sôbhakrit he resumed all the inâms in his country. Upon that, several holders of agrahârams went to the presence and among them the possessor of Sokkanûr in our district where in his petition one-half of his inâm being restored, a grant was given him for it and the other retained. We then resolved upon going likewise to the presence when the tukkaḍis being established an âsaf and mutaṣaddîs were appointed to Sankaridrug. Thereupon the Âmildâr and Sarishtadâr of our district went to the tukkaḍi cutcherry and gave in accounts of our agrahârams, etc., when the cutcherry people settled them muttafiq in shrôtriya gutta on which account we did not go to the presence. Having upon this given a karârnâma we afterwards made our payments regularly every year as therein specified for ten years or till 1714 when Ṭîpû's Government ended.

In the said year our districts were ceded to the English Company and paying our balance for the quarter of Virôdhikrit, also our shrôtriya gutta for Parîdhâvi, Pramâdîcha and Ânanda, our agrahârams were continued to us during the years proceeding.

In the present year Râkshasa, Capt. Macleod having surveyed and settled certain agrahârams in the Salem district we perceived that we should not be able to hold our agrahârams upon such terms and on that account went to the Presidency to represent our case when the gentlemen then gave us for answer that you

would enquire into it and continue our agrahârams to us according to custom. Of consequence, we have come hither and laid our affairs before you.

Former chiefs granted and continued our lands to us in bhûdân or fief for good and pious purposes and they received their reward. Their successors continued them to us and their reward was greater than that of the original donors.

If Ṭîpû Sulṭân resumed our agrahârams he was so good as to restore them upon favourable terms by setling them in shrôtriya gutta and it will be indulgent to continue them upon the same terms.

If the settlement made of them according to Captain Macleod's survey be required of us it is what we are not able to pay. We are hopeful that having considered the above two tenures they will be granted according to one of them and that, in the meantime, orders will be given not to molest our families.

(1) *Sanad of Venkatapati Mahâ Râyalu of Penukonda to Brâhmins in the Âtûr district.*

May the God,[1] the dust of whose feet animated stone,[2] and whom all the Dêvâs serve, bless and prosper us.

She who is the offspring of the Sea, the left eye of Vishṇu, the nourisher of the Chakôras[3] by her light, the sub-sister of the fifteen dêvâs[4] by her glory, the luminary of both worlds, the same is she who begot Budha. His son was Purûrava, his son was Âyu, his son was Yayâti, his son was Puru. Of his posterity was Bhâratha. Of his posterity was Arjuna, his son was Abhimanyu, his son was Parikshit. Of his posterity was Nanda. Of his posterity was Chillika, his son was Râja Narêndra, his son was Saivahalendra, his son was Vîraperumâḷ Râyalu, his son was Mâyapurusha, his son was Tâtapinna Mahâ Râyalu, his son was Dêva Râyalu, his son was Vîra Râghava Dêva Râyalu, his son was Pinna Râja, his son was Bukka Râyalu, his son was Râma Râyalu, his son was Srîranga Râyalu, his son was Tirumala Râyalu, his son was Srîranga Râyalu, his son was Râma Râyalu, his son was Srîranga Râyalu, who had two sons Pedda Venkaṭapati Nâyar and Pinna Venkaṭapati Nâyar.

Of these two brothers Pedda Venkaṭapati Nâyar, the distinguished of heroes, the chastiser of the foes to monarchy, the most valiant of chiefs, the Lord of Sauraviti[5] who bears the tortoise[6] on his standard and has descended from Attiri,[7] sits on the throne and reigns over the empire of Penukonda.[8]

In the year 1503 of the Sâlivâhana[9] era on the 15th day of the month Vaisâkham of the year Vikrama, the servant of Dêva Venkaṭâchalapati[10] the grandson of Venkaṭa Rahitu, the grandson of Kempa Rahitu who has the dignity of two sankhas[11] and is the faithful servant of sovereign; recommended to his Majesty the giving away of Bhûdân[12] or charity lands to procure the redemption[13] of the last seven generations.

His proposal being approved of by Venkaṭapati Nâyar he gave to the paṇdits the villages of Mêla Tirûr and Kîḷa Tirûr which are situate north of the Yerrapâdi river, west of Vîramanallûr, south of Punavâsal and east of Âṇaiyâmpaṭṭi in the Kurukkappaṭṭi, Âtûr nâḍu of the Vullagalampaṭṭi Cheori or dehât in the division of Mêlnâḍu of the country Magadhamangalam, and named both villages

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1 Vishṇu, the preserving deity.

2 An allusion to the story of Ahalya who is said to have been turned into a stone upon her husband's cursing her and to have been afterwards lying in the road when Vishṇu passed, the dust of whose feet restored her to life.

3 Blackbirds that are said to live on the moonlight.

4 Agni the god of fire, Surya the Sun, Gauri the wife of Siva, Gaṇêsh the god of arts, Sêsha the serpent which supports the world on his head.

5 Some country.

6 An allusion to Vishṇu's second incarnation when he assumed the figure of a tortoise to raise up the globe which had then sunk into the sea and metaphorically implying that like that tortoise the Râjâ supports it.

7 One of the inferior deities.

8 The metropolis of an ancient Kingdom to which the Bâramahal and Salem districts were subject and which was subjugated by the Muhammadans.

9 A prince who governed a greater part of the peninsula. That era began the 77th year after Christ.

10 The same as Vishṇu.

11 Sankhas are conches or large shells which are used as blowing horns and are marks of royal favor.

12 Lands granted in free gift or charity.

13 The Hindus believe that the wicked go first to Narakam or hell and may be redeemed from it by the good works of the living and when they are translated to a better state.

Venkaṭasamudram. He gave therewith the *nidhi* or whatever might have grown in the earth, the *nikshêpa* or whatever might be buried therein, the *jala* or water it might contain, the *taru* or wood that might be grown upon it, the *pâshâṇa* or fossils and stones upon it, the *siddhi* or actual produce and usufruct of the soil, the *sâdhya* or future produce of it, the *akshiniâgâmi* or crops upon it sown in former years, and also gave the *vâpî* or water which might be carried away in pots, the *kûpa* or such as was raised by ropes, the *thaḍâka* or such as was conveyed through sluices, the *kachchha* or such as was drawn off by trenches—all of which to be held in entire possession from generation to generation to the end that day and night they might pray for the prosperity of the râjâs who had descended from the moon, *alias* Venkaṭapati Nâyar and his illustrious house.

Venkaṭapati Mahâ Râyalu then took gold and water, and putting them both into the paṇḍits' hands, said to them—You may dispose of these villages in free gift—in pledge—in barter—in exchange, as you shall choose, and dividing them into 80 shares he gave them away unto the paṇḍits. This shâsanam or grant is the gift of that noble and virtuous prince Venkaṭapati Nâyar.

He that continues a charity to an incumbent, shall receive double the reward of the original donor, and he who doth not continue it, the charity which he may himself bestow shall be an abomination.

I will keep on my head and my eye the foot of him who shall continue the charities that I have established.

The dânam or land that is given away by Princes being as their sister, and it being unlawful for a man to lay hands upon another's sister, so it is unlawful for any one to seize the lands that have been so given away.

SRÎ VENKAṬÊSA.

(2) *Sanad of Chintam Reddi to Gôpâl Bhaṭṭ, Ananta Bhaṭṭ and other Brâhmins.*

Âṇaiyâmpaṭṭi Agrahâram. In the first of Tai in the year Sarvadhâri 1487 in the reign of Sâlivâhana or (A.D. 1565) Chintam Reḍḍi to Gôpâl Bhaṭṭ, Ananta Bhaṭṭ and other Brâhmins, wrote and gave the takâvî sanad.

May his posterity ever increase. The Lord of worlds, the punisher of Harihara Râyalu, the intelligent of languages, the destroyer of the three Râjâs, the taker of kingdoms, the enslaver of kingdoms, the plunderer of the Mussalmans, the destroyer of his enemies, the most mighty of chiefs, most decisive in orders, whose kingdom is bounded by the sea, the hunter of elephants, the most courageous who alone faces the armies of his enemies, Hathîm, Lord of the Dekhan, the punisher of Appâji Râwa, the restorer of kingdoms of Chorla and Pânjana to their Lords, the son of Râma Râyalu Harihara Râyalu sitting on his throne in Penukoṇḍa. When the grandson of Chintam Reḍḍi, the son of Mara Reḍḍi, Chintam Reḍḍi by the order of Srîranga Râyalu granted a shâsanam for the village of Âṇaiyâmpaṭṭi called Sivakâmiammasamudram in the taluk Vakadalam chowni bounded on the west by Gangavalli, on the north by Nallavalûr, on the east by Tiḍâvûr, and on the south by Suṇḍakal to Gôpâl Bhaṭṭ and Ananta Bhaṭṭ, etc., aforesaid paṇḍits.

Within the boundaries of the aforesaid village is also given the nidhi or whatever is produced above, the nikshêpa or what it might contain, the jala or water, whatever it might contain the taru, pâshâṇa, akshiniâgâmi, siddhi and the sâdhya and also the tanks, guntas, small tanks—nullahs, gardens, etc., to be put in entire possession from generation to generation so that it may be sold, mortgaged, changed or given at the pleasure of the holder—thus it is settled and given that the village shall be divided into sixty-four equal parts of which one is for the Lakshmi Nârâyaṇaswâmi pagoda, the remaining sixty-three are for the Brâhmins.

	VILLAGE BÊRIZ.		
In Ṭipû's time	512	0	0
Company's time	551	1	12

(3) *Sanad of Shalwen Mâṭu Nâik to Gôpinûda Archit and others.*

In the 13th day of the Chittirai in the year Virôdhikrit or (A.D. 1528.) A.S. 1450 in the reign of Mâṭu Nâik to Gôpinâd archit and others, wrote and gave this sanad, viz.

The Lord of the earth, the king of all the Râjâs, Bohâd, the limiter of kingdoms, the lord of the land bounded by the sea from east to west and from south to north Srîranga Râyalu and Mahâdêva Râyalu were sitting on the throne of Penukonda and superintending the business of their state when the Lord of Râjâs and the ruler of all people, the punisher of Venkatanârâyaṇan, the people of the kingdom of Chêra, the nation of Chost, the inhabitants of Pâṇḍu and other nations of Gadawarow bestowing on him possessions, the Lord of the poligars at whose going out on the right hand and on the left aloes are burnt, flags are raised, nakâras are beat and shells are sounded, the conqueror of the three Râjâs who wears the bangles of dignity on his feet, the protector of the weak, the reprover of the disobedient, of the tribe of Buddeer, the chief, the grandson of Videppa Nâik, the son of Achyutappa Nâik-Mantava Nâik to Gopinâd archit and other discreet people for charity granted this shâsan. In my kingdom of Coromandel in the taluk of Âtûr in the hobli of Oḍḍalampaṭṭichouri is the village of Odiyattûr now called Mahâdêvasamudram on the westward of Sâttappâḍi, northward of Naḍuvalûr, eastward of Mangariveher Maliaḍam, southward of the tîrva ella boundary. Within the boundary stones of this village Odiyattûr the wet and dry land, the tanks, the water-courses, the ruins, the nullahs, etc., as Dêvadâyam, church lands, and for Brahmâdâyam, Brâhmins, I have settled and given in twenty-four shares and one quarter every two houses to enjoy one share, with this also is given the nidhi or whatever is produced above, the nikshêpa or whatever might be buried, the jala or whatever water it might contain, the taru or wood it might produce, the pâshâṇa or precious stones or fossils, the akshiniâgâmi or sarkar's share of the crops of the time of giving the shâsan, the siddhi or immediate actual produce, the sâdhya or future produce of the soil. To the end that you may be enabled to act charitably after the above manner you and your posterity so long as the sun endures are to hold entire possession.

Him whom benevolence induces to continue a charity is greater in beneficence than the original donor.

The bêrîz of the village:—

In Tîpû's time	266	$7\frac{1}{2}$	0
In the Company's until Ânanda	287	0	4
In Râkshasa from Survey	5,128	5	13

of which 3327–4–$15\frac{1}{4}$ is muâfî, remainder 1,800–0–$13\frac{3}{4}$ is sent to the sarkâr.

[*No. LIV in the original.*]

V

No. (1)

The History of the Family of Javâdi Venkaṭapati Nâyar, the Poligar of Kangundi.

Translation by Captain J. H. Symons, dated the 13th December 1797.

In old times one of the ancestors of the family, named Malli Nâyardu, ruled over a small principality called Pâyapalli, in the vicinity of Gooty, on the south bank of the river Kistna in the Indian peninsula. Malli Nâyardu had a son named Kâmi Nâyardu, who had a son called Kambi Nâyardu, who had a son named Kambi Nâyardu. *The ancestors of the family ruled over a principality named Pâyapalli.*

About the year of our Lord 1066 from some cause or other, which happening at so remote a period, cannot be now ascertained, Kambi Nâyardu left his native country and taking with him his wives and children, his cattle and effects, a number of his vassals, retainers and adherents with a large sum of money he emigrated to the south. In the course of his travels he came to the hill of Anjanamalai *alias* Mahârâjagarh where he built a few houses and took up a temporary *In the year 1066 Kambi Nâyardu emigrated to the south.* *Kambi Nâyardu comes and takes up his residence near the hill of Anjanamalai alias Mahârâjagarh.*

Falls in with another hill, builds temple on the top and founds a village at the foot of it.

residence. On a time, being out a hunting in the adjacent forest he fell in with a hill which appeared to be a fitter place for his abode than the one he at first had made choice of. He therefore erected a dêwal or temple on the top, and dedicated it with the usual ceremonies to the god Bhetraswâmi and constituted him his household deity. He next built a small fort and founded a village at the foot of it, and named it Gônugûru, which he made his dwelling place. As the chase was his principal amusement, he often ranged the neighbouring woods in search of game.

Kambi Nayardu went a hunting in the forest and came to a hill.

Being one day pursuing his favorite diversion it so happened that the sport led him into the thickest part of the forest near the foot of a hill, which hill seemed to be inaccessible and capable of being made a very stronghold. The Nâyar was a good deal overcome with the length of the chase and very much oppressed with the heat, and the thirst that had been occasioned thereby, and therefore he sat down under the shade of a tree, to recruit his drooping spirits. Meanwhile the dogs beat about the bushes, and chance conducted them to a spring of water, at a rock on the north side of the hill, near the cave of a irulavâru or forester, where having slaked their thirst, they returned to their master. The Nâyar was almost

Is much distressed for water.

famishing from draught and his attendants could not find a drop of water for his relief, so that the appearance of the dogs with their mouths and feet wet was the cause of joy to the whole party and made them conclude that there was water at no great distance. They instantly got up and walked on by the road, that the dogs

The dogs lead him to a spring of water.

had returned, and as dogs in the heat of the day are fond of resorting to water they soon brought their master to the spring, where he and his companions and attendants sat down, and made a repast on some cold provisions, which they always took with them on such excursions, and having allayed their thirst by a draught from the spring, they regaled themselves with areca-nut and betel leaf. At this time they

He met with a irulavaru or forester.

saw the wife of the irulavâru, standing at the door of their cave, and the poligar called her to him, and gave her some of the offals of his meal which she ate with

The Nayar ascends the hill under the guidance of the irulavâru.

great satisfaction. The Nâyar wished very much to ascend the hill and examine the top part, but the sides of it were so overgrown with a prickly shrub called chîkkây or soap-nut tree that not a single opening presented itself, by which a person could get up it; however the Nâyar knew that the irulavârus ascended the most rugged and bushy hills in quest of honey, and were acquainted with the most intricate paths that led to the top of them, and therefore desired the woman to show him the way up; she consented and took them to the top by a narrow road

The Nayar reconnoitred the top of the hill and determined on fortifying it.
He returned to the village of Gônugûru and the next morning came back to the hill.
He cleared away the wood and made steps up the hill.
He built two dêwals or temples on the top of the hill and named the hill Kangundi durgam and made it his capital.
He increased his vassals and cleared a tract of country to the south of Kangundi.
He made war with the poligar of Thumsi, defeated and slew him in battle and annexed the pollam to his own.
He adopted as his sister female that escaped the catastrophe of the Thumsi family, this female was pregnant and brought forth a son.

among the bushes. The Nâyar reconnoitred every part of it, and seeing that it was a very compact place, and capable of being made very strong by art, and well situated for a retreat, he determined on fortifying and making it his capital. He descended and that night, returned to Gônugûru and the next morning after breakfast he took with him a number of wood and stone cutters, and set them to work about cutting away the bushes around the hill, and making steps up the side of it. In the course of time the wood was cleared away, steps made to the top; fortifications raised and buildings erected for his and his adherents' accommodation, and he and they took up their lodgings in them. He next built two dêwals or temples on the top of the hill, and dedicated them with the usual solemnities to the Gods Mayil Îswara and Basava Îswara, after which he gave the hill the name of Kangundi durgam and constituted it his capital. He now increased his retainers and vassals, and cleared the country to the south of Kangundi, founded and peopled villages, and divided the lands among his adherents, who turned their attention to agriculture and the breeding of cattle, but were obliged to attend the poligar, whenever he went to war or was attacked by an enemy. The country so cleared to the south was named Chettu sîme or the woody country. About two miles and a half to the northward of Kangundi and at a rock called kûpagontirâyi, there commenced a small pollam named Thumsi which consisted of a few villages, and a mud fort at the town of Thumsi, where Singêri Nâyar, the poligar resided. The interest of the two poligars from their vicinity happened to clash and Kambi Nâyardu finding himself the strongest, attacked and defeated his neighbour in a pitched battle and put him and his family and adherents in arms to death, and usurped his pollam, cleared a greater extent of country in that direction, founded several villages and gave them and the ancient pollam of Thumsi, the name of bailu sîme or open country. At the time that the fatal catastrophe befell the ill-destined family

of the poligar of Thumsi, only one female relation of the whole family who happened to be pregnant, had the good fortune to escape and she was brought to the victor who adopted her as his sister. In time she brought forth a son, and Kambi Nâyardu made him his daḷawâyi or general and gave him in umbiḷikai or fief the old pollam of Thumsi with the additions that had been newly made to it. Kambi Nâyardu's power and military force increased with the extension of his domains which made him form schemes of greater conquests. He made war on and subdued the neighbouring poligars of little Kangundi, Bêtamangalam, Tâyellûr, Budigutta, Mallappâdi and Javâdipâlaiyam, annexed their country to his own dominions and built the forts of Tâyellûr, Budigutta and Bêtamangalam. In this manner, Kambi Nâyardu continued extending the limits of his country and died after a reign of sixty-six years, leaving behind him three sons, Peddavîrappa Nâyar, Tirumala Nâyar and Chinnavîrappa Nâyar.

The Nâyar made the son his daḷawâyi. He gave the old pollam of Thumsi in fief to the daḷawâyi. He increased his forces and formed schemes of conquests. He made war on the neighbouring poligars, conquered their countries and annexed them to his own. Kambi Nâyardu died in the year A.D. 1132 after a reign of sixty-six years.

Peddavîrappa Nâyar the eldest succeeded his father in the government, and followed his foot steps in the management of his country, built several forts, augmented his forces, bestowed many villages and mâniyams or grants of land on Brâhmins and other people and brought the affairs of his dominions into a proper train. After a reign of fifty-three years he departed this life, leaving one son named Mommidi Chinnavîrappa Nâyar.

Peddavîrappa Nâyar succeeds his father. He erected many forts and bestowed several grants of land. Peddavîrappa Nâyar died A.D. 1185 after a reign of fifty-three years.

Mommidi Chinnavîrappa Nâyar supplied his father's place on the seat of power, and built two dêwals or temples in the town of Kangundi and dedicated them to the gods Krishṇaswâmi and Virupâtchi Îswara. He gave to some Brâhmins as an agrahâram the village of Sanganapalli in the taluk of Bêtamangalam, and bestowed other villages and grants of land on different people. Whilst he was employed in this manner, Venkaṭapati Râyalu, the Râjâ of Ânegundi, whose title was Narapathi or king of men, arrived in the dominions of Mommidi Chinnavîrappa Nâyar with a large army, on his way to the country below the ghâts and summoned him to his presence. The poligar obeyed, was admitted to an audience, and graciously received. During his stay in camp one of the Râjâ's elephants became libidinous and furious, and was so ungovernable that neither the keeper nor any other person could go near him so that he ranged the camp at pleasure to the great terror of the whole army. The poligar being a person of great valour requested that the Râjâ would allow him to lay hold of the furious animal. Permission was granted and he daringly approached the elephant and with agility vaulted on his neck and with a bâku or war-hook conducted and guided him to his stand to the no small joy and astonishment of the spectators. The Râjâ was so well pleased at this bold action that he honored the poligar with a white umbrella and some other ensigns of State. After which he obtained permission to return to his capital and the Râjâ marched off to his own country. In a few years the poligar waged war against the Sûbah Jagadêva Râyalu and was defeated and slain in battle, and the provinces of Mallappâḍi, Anjanamalai *alias* Mahârâjagarh and little Kangundi fell into the hands of the enemy.

Mommidi Chinnavîrappa Nâyar supplied the place of his father. Erected two dêwals or temples in the town of Kangundi. Venkaṭapati Râyalu the Râjâ of Ânegundi comes into the Kangundi country and summoned the poligar to his presence. The poligar waited on the Râjâ of Ânegundi and is graciously received. One of the Râjâ's elephants became furious. The poligar desired leave to lay hold of the elephant. The poligar mastered the elephant. The Râjâ bestows honors on the poligar. The Râjâ returns home and the poligar came back to Kangundi. The poligar makes war, on the Sûbah Jagadêva Râyalu and is slain in battle.

Mommidi Chinnavîrappa Nâyar reigned forty-six years and left one son named Pedda Venkaṭapati Nâyardu.

Mommidi Chinnavîrappa Nâyar reigned forty-six years and was killed in the year 1231.

Pedda Venkaṭapati Nâyardu succeeded his father and after a quiet reign of ten years gave up the ghost.

Pedda Venkaṭapati Nâyar succeeded his father and died in the year 1241.

Tâta Vîrappa Nâyardu, the only son of Pedda Venkaṭapati Nâyardu, drew into his hands the reins of Government. During his administration, he formed into an agrahâram the villages of Mashekam, Mallêpalli and Gundlapalli in the Bêtamangalam Taluk and sunk a large tank in the cheṭṭu sîme or woody country belonging to Kangundi to which he gave his own name. He also bestowed several umbiḷikais or fiefs and mâniyams or grants of land on many of his dependants, and after a virtuous and tranquil reign of twenty-four years, he finished his worldly career.

Tâta Vîrappa Nâyar filled the place of his father. He sunk a large tank and gave it his own name. He died in the year 1265. He reigned twenty-four years.

Varamula Nâyar succeeded his father.
He dug a nullah near the village of Kuppam.
Khân Bahâdur the general of the King of Hyderabad came to Kangundi.
The poligar joined the royal army.
Khân Bahâdur bestowed honors on the poligar.
Khân Bahâdur gave the fort of Simhagarh *alias* little Kangundi to the poligar.
The poligar returned to Kangundi.
He erected a dêwal or temple at the village of Vijilâpuram.
Bestows many grants of land.
He reigned for thirty-four years and died in the year A.D. 1299.

Varamula Nâyar, the eldest son of the late poligar, succeeded his father and dug a large nullah near the present village of Kuppam, and called it after his own name. In process of time a general named Khân Bahâdur belonging to the King of Hyderabad came into the Kangundi country in his route to make conquests below the ghâts. The poligar joined him with his troops, and assisted in taking Krishṇagiri and other forts in the Bâramahal, and when it was completely subdued, some of his troops were allowed to garrison a few of the fortresses, and with the remainder of the army, the poligar accompanied Khân Bahâdur to the siege of Ginjee in the Carnatic, where he displayed such bravery and zeal in the common cause, that Khân Bahâdur honored him with an imperial Turâ or tuft of pearls and other insignias of State as a reward for his services. The poligar took this opportunity of representing that the forts below the ghâts commonly called Simhagarh or the lion fort *alias* little Kangundi, formerly was a dependancy on his pollam, and requested that it might be returned to him. Khân Bahâdur acquiesced and restored to him the fort and taluk that was dependant thereon. The poligar obtained permission and came back to Kangundi. He built a dêwal or temple at the village of Vijilâpuram in the bailu sîme or open country and dedicated it with the customary formalities to the God Gôpâlakrishṇaswâmi. He gave away many mâniyams or grants of land, and several villages in inâms, and after governing his country for thirty-four years, he withdrew from the stage of existence.

Venkaṭapati Nâyardu succeeded his father, erected a dêwal or temple at the village of Bhusinâyanipâḷaiyam.
Built a porch to the temple at Vijilâpuram.
Sunk a large tank at Bangârunattam.
He died in the year A.D. 1361.

Venkaṭapati Nâyardu succeeded his father in the Government. He erected a dêwal or temple at the village of Bhusinâyanipâḷaiyam and dedicated it to Râmabadraswâmi and gave away in charity several mâniyams or grants of land. He built a porch to the dêwal or temple at the village of Vijilâpuram, and sunk a large tank at the village of Bangârunattam; gave the village of Kâkimadugu as an agrahâram to the Brâhmins and in this manner he reigned quietly for sixty-two years and departed from this life.

Pedda Venkaṭapati Nâyardu succeeded his father and died in the year A.D. 1429.

Pedda Venkaṭapati Nâyardu, the eldest son of the late poligar, seated himself on the chair of power, who died after a virtuous, munificent and peaceable reign of sixty-eight years, leaving no issue.

Varamûrti Nâyardu succeeded his brother.
He died in the year A.D. 1484.

Varamûrti Nâyardu, the younger brother of Pedda Venkaṭapati Nâyardu, succeeded to the pollam, who gave away several mâniyams or grants of land and governed the country for fifty-six years and withdrew to the other world, leaving two sons named Achyuta Nâyardu and Râmakrishṇappa Nâyardu.

Achyuta Nâyardu succeeded his father.
He died in the year A.D. 1538.

Achyuta Nâyardu, the eldest son mounted the throne of his father, and reigned for fifty-four years with great munificence when death arrested him in his earthly career, leaving one son named Râmabadra Nâyardu.

Râmabadra Nâyardu succeeded.
The Maharâtta Chieftains Ekôji and Sivâji came to Kangundi and demanded a contribution.
The poligar ceded the district of Bêtamangalam, Tâyellûr and Budigutta to the Mahrâttas.
He died in the year A.D. 1591 after a reign of 53 years.

Râmabadra Nâyardu supplied the place of his father and during his government the Mahrâtta chieftains Ekôji and Sivâji Râo came with an army into the Kangundi country and demanded of the poligar a very large contribution. The poligar pleaded poverty and said that he was unable to pay so exorbitant a sum on which the Mahrâttas told him that if he would cede a part of his country to them they would not trouble him again about money. The poligar seeing that it was fruitless to contend with them put into their possession the taluks of Bêtamangalam, Tâyellûr and Budigutta on condition that the remainder of his country should be free of extortions or exactions whatsoever. His Government lasted fifty-three years, and at his death he left two sons, viz., Pedda Vâmappa Nâyardu and Venkaṭapati Nâyardu.

Pedda Vâmappa Nâyardu succeeded his father. He reigned 46 years and died in the year A.D. 1637.

Pedda Vâmappa Nâyardu, the eldest son, succeeded his father and, after managing the affairs of the country for forty-six years, died without issue; therefore the pollam came to his younger brother Venkaṭapati Nâyardu.

Venkaṭapati Nâyar succeeded his brother.

Venkaṭapati Nâyardu delivered over the administration of his country, with full powers to two Brâhmins named Panippa and Gôpâla, and himself passed his time in hunting and other amusements; however after a short period had elapsed

he saw cause of displeasure in their behaviour and sought an opportunity of curtailing their influence which, being perceived by them, they determined at all events to preserve their power even at the expense of their master's life and one day under pretence of having something of importance to communicate they prevailed upon him to accompany them into a private room, where these perfidious Brâhmins put him to death after he had reigned fifty-nine years. He left three sons, viz., Venkaṭagiri Nâyardu, Râmabadra Nâyardu and Varamûrti Nâyardu, all of them under age.

He delivered over the management of his country to two Brâhmins. He becomes displeased with the Brâhmins. The Brâhmins put to death the poligar in the year 1696 in the fifty-ninth year of his reign.

Venkaṭagiri Nâyar, the eldest son of the late poligar, by the aid of the Brâhmins was established in the Government, and themselves independently managed the affairs of the pollam. When Venkaṭagiri Nâyar arrived at the years of discretion, he resolved on revenging the death of his father, and having brought over to his side some of the gurikârs or feudal chieftains he put to death the two Brâhmins, and himself ruled over his country with great sway. The Brâhmins Panippa and Gôpâla left two sons, named Chinna Krishṇayya and Pedda Krishṇayya, who, from resentment at the murder of their parents, instigated and prevailed on Râmabadra Nâyar to be disloyal to his eldest brother, and at night basely cut his throat, whilst he was asleep. He reigned twenty-four years.

Venkaṭagiri Nâyar, the eldest son of the late poligar, succeeded to the pollam. The Brâhmins manage the country during his minority. Venkaṭagiri Nâyar, arrived at the years of discretion and resolved on revenging his father's murder. Put to death the two Brâhmins. The sons of the Brâhmins prevail on Râmabadra Nâyar to slay his brother. Râmabadra Nâyar cut his brother's throat in the year A.D. 1720 in the twenty-fourth year of his reign.

Râmabadra Nâyar usurped Government and held it three years. Varamûrti Nâyar, the younger brother of Râmabadra Nâyar, succeeded to the government, who being a person of superior abilities, kept all his servants within the limits of obedience and instantly punished those who had the temerity to act contrary to his orders. Every day he made irruptions into and ravaged the countries of Kôlâr, Hoskôṭa, Bâramahal, Ambûr and Sâtghur and in a short time amassed a large treasure. He also put garrisons into the forts of Bêtamangalam, Tâyellûr and Javâdipâḷaiyam, placed his own âmils or managers in the taluks dependant on them and brought into his treasury three years' revenue. In the fourth year after he had taken possession of these districts Abd-ul Nabî K͟hân, the Nawâb of Cuddapah, came with an army, and placed garrisons in Bêtamangalam and Tâyellûr. Afterwards he advanced and besieged the fort of Kangundi for three months at the expiration of which a peace was concluded, and the Nawâb marched on and subdued the Bâramahal and returned to Cuddapah. The poligar during his life time greatly exalted his servants and companions and died after a reign of eighteen years, leaving two sons named Venkaṭapati Nayâr and Vâmappa Nayâr.

Râmabadra Nâyar usurped the pollam and died in the year 1723. Varamûrti Nâyar succeeded his brother. He is a man of great abilities. Ravaged the neighbouring countries. The Nawâb of Cuddapah attacks him. The Nawâb laid seige to the fort of Kangundi. The poligar died in the year A.D. 1741.

Venkaṭapati Nayâr, the eldest son, succeeded his father, and governed the country with great ease and tranquillity. He placed a garrison in Bêtamangalam and collected the revenue of that taluk for one year, but on the approach of Nâzir jang, the Sûbah of the Deccan in the year A.D. 1750 he was obliged to relinquish this new acquisition. He gave to his younger brother Vâmappa Nâyar some villages in the Kangundi country as a maintenance, who subsisted himself, and family with the produce of them, and resided quietly in his house. Whilst things were in this state, Abd-ul Majîd K͟hân, Nawâb of Cuddapah, came with an army and sat down before the fort of Kangundi, opened batteries on it, and after a siege of three months he granted the poligar peace on condition that he became tributary to him. To raise the first year's tribute, he was obliged to assess the inhabitants of his country in proportion to their respective abilities, and amongst the rest he applied to his brother for some pecuniary aid in consideration of the villages that he held in umbiḷikai or fief. Vâmappa Nâyar having no ready money to answer this demand told his brother that he might resume the villages that had been given him in umbiḷikai or fief in lieu of the sum of money that he ought to contribute towards the exigencies of the pollam. Venkaṭapati Nâyar accordingly resumed the umbiḷikai or fief, but left four villages in the possession of his brother for his maintenance, and having raised a sufficient sum of money by different ways and means he satisfied the demands of the sarkâr and from that time he sent the before-

Venkaṭapati Nâyar succeeded his father. Took possession of Bêtamangalam. He gave to his younger brother Vâmappa Nâyar some villages. The Nawâb of Cuddapah invades Kangundi. Besieged the Fort. Granted the poligar peace on condition that he became tributary. Applied to his brother for pecuniary aid. Vâmappa Nâyar having no ready money relinquished his villages. The poligar sunk a tank at the village of Emagânipalli.

He died in the year 1759 after a reign of eighteen years.

mentioned established annual tribute. He sunk a tank at the village of Emagânipalli and bestowed the village of Sâtu on some Brâhmins, as an agrahâram, conferred several mâniyams or grants of land on different people, and died after a virtuous and benevolent reign of eighteen years, leaving four sons, viz., Varamula Nâyardu, Vîrappa Nâyardu, Venkaṭapati Nâyardu and Venkaṭagiri Nâyar.

Varamula Nâyardu succeeded his father and died in the year A.D. 1767.

Varamula Nâyardu, the eldest son, succeeded his father and died without issue after a reign of eight years.

Vîrappa Nâyardu succeeded his brother and gave over the management of his country to his pradhân.
The poligar and his pradhân quarrelled.
The pradhân fled to Srîrangapatnam.
Haidar 'Alî khân, the Nawâb of Mysore, sent an army with the pradhân to Kangundi.
The poligar and family are made prisoners and sent to Srîrangapatnam in the year 1777.
The principal people consult about making a poligar and propose that Venkaṭapati Nâyar shall supply his brother's place.
An account of the daḷawâyi Râmappa.
The Brâhmins refuse to make Venkaṭapati Nâyar poligar.
The Brâhmins confine Venkaṭapati Nâyar and his father-in-law and make his younger brother poligar.
Venkaṭagiri Nâyar becomes poligar and being under age the Brâhmins managed the country.
Venkaṭapati Nâyar and his father-in law escape from prison.
Haidar invaded the Carnatic and ordered the poligar to attend him.
The Brâhmin placed his nephew in the management of the country.
The poligar remained with the Mysore army at Ambûr.
The poligar accompanied the Mysorians to Arcot.
The Brâhmins invited Venkaṭapati Nâyar and Râmappa to Kangundi.
Venkaṭapati Nâyar and his father-in-law returned to Kangundi and are made prisoners.
The poligar Venkaṭagiri Nâyar fell sick at Arcot and died in the year 1780.

Vîrappa Nâyardu, the second brother, supplied the place of the late poligar and gave over the management of his country to a Brâhmin named Chinnanâraṇayya whom he made his pradhân or prime minister. In a short time the poligar and his pradhân quarrelled and the latter fled to Seringapatam and interested Ḥaidar 'Alî K͟hân, the Nawâb of Mysore, in his behalf. Ḥaidar espoused his cause, and sent him back to Kangundi with an army under the command of Bêrki Srînivâsa Râo who without much trouble made the poligar and his family prisoners, and sent them to Seringapatam. Vîrappa Nâyar's government lasted ten years. After his captivity the principal people in the pollam represented to Chinnanâraṇayya, that, as their chief was carried away into thraldom, the country was without a head, and that it was therefore necessary to pitch upon some person to supply the place of their late master, and that, as his own wives and children were in confinement with him, it was their opinion that his next brother Venkaṭapati Nâyar should be put in possession of the Government. It is here necessary to mention that a daḷawâyi or general named Râmappa had two daughters, one of whom he had given to each of the brothers Vîrappa Nâyardu and Venkaṭapati Nâyardu. When Chinnanâraṇayya heard the proposal of the principal people, he gave them this answer. "Venkaṭapati Nâyar is arrived at the years of discretion, and possesses understanding; he is also allied by marriage to the daḷawâyi Râmappa who is a clever man, and has much influence among the soldiery. If I was to raise Venkaṭapati Nâyar to the Government, he and his father-in-law will unite in bringing about my destruction in retaliation for the disgrace I have brought on his eldest brother." Upon that idea Chinnanâraṇayya put in prison Venkaṭapati Nâyar and his father-in-law the daḷawâyi Râmappa and made the youngest brother Venkaṭagiri Nâyar poligar. Venkaṭagiri Nâyar was under age, and therefore Chinnanâraṇayya managed the country and did just as he pleased. In the meantime the present poligar Venkaṭâpati Nâyar and his father-in-law, the daḷawâyi Râmappa, made their escape and took shelter in the Mysore country. Soon after Ḥaidar 'Alî K͟hân invaded the Carnatic and as he was proceeding down the ghâts he ordered the poligar of Kangundi and his pradhân to join his army with his forces. At this juncture Chinnanâraṇayya placed his nephews Buchchayya and Sômayya in the management of the country and taking with him the poligar Venkaṭagiri Nâyar and his nephew Venkaṭâchalamayya he joined Ḥaidar's army and remained some time at Ambûr. Afterwards he accompanied the Mysore army to Arcot, where being taken very ill he left his nephew Venkaṭâchalamayya with the poligar in camp, and himself returned to Kangundi and died. On his death, his nephews Buchchayya and Sômayya jointly wrote a letter to Venkaṭapati Nâyar the present poligar, telling him not to think of remaining any longer an exile in the country of the sarkâr, and that if he would return to Kangundi, they would make him poligar. Venkaṭapati Nâyar supposing that they were sincere in their professions, he and the daḷawâyi Râmappa returned to Kangundi, and the moment they arrived there, the beforementioned Brâhmins put them both in confinement. In the meantime, the poligar Venkaṭagiri Nâyar fell sick at Arcot and died after being poligar three years. Venkaṭâchalamayya who had remained at Arcot sent accounts of his death to his cousins Buchchayya and Sômayya which being known at Kangundi the gurikârs or petty chieftains, and other people solicited them to make Venkaṭapati Nâyar poligar. However they refused to do so under a pretence that he would take vengeance on them for their uncle's treatment to his elder brother. It has been already mentioned that the father of these brothers had a younger brother named Vâmappa Nâyar to whom he had given some villages in umbilikai or fief, but during his lifetime he resumed them leaving him four villages for his support. Vâmappa Nâyar left one son, viz., Varamûrti Nâyar, who had four sons named Vâmappa Nâyar,

Vîrappa Nâyar, Sîtappa Nâyar and Râmappa Nâyar. The two Brâhmins expressed their intention of making Sîtappa Nâyar the third son of Varamûrti Nâyar poligar. But the gurikârs or petty chieftains and other people objected to this choice, and said it was very true that the poligar Venkaṭapaṭi Nâyar gave four villages to his younger brother Vâmappa Nâyar, the grandfather of Sîtappa Nâyar, but notwithstanding that Vâmappa Nâyar nor his son Varamûrti Nâyar had not succeeded to the pollam, and that it was unjust to give the government to his grandson whilst a brother and heir of the elder branch of the family remained alive. However Buchchayya and Sômayya set aside the opinion of the gurikârs, and made Sîtappa Nâyar poligar.

The gurikârs again requested that Venkaṭapati Nâyar should be made poligar but their request is refused. The Brâhmins express an intention to make Sîtappa Nâyar poligar. The gurikârs object to the choice. The Brâhmins make Sîtappa Nâyar poligar.

Sîtappa Nâyar being very young the Brâhmins themselves managed the country and they gave to their new master the name of Chinnavenkaṭagiri Nâyar. Some of the gurikârs being disgusted at these proceedings, fled and took refuge in the Mysore country. Varamûrti Nâyar, the father of the new made poligar, and his other sons having deliberated among themselves they said to Buchchayya: "You have raised our young relation to the Government and announced him to be the poligar and on that account the gurikârs have left the country in disgust. If the disaffected gurikârs should form a party and return and liberate Venkaṭapati Nâyar and Râmappa it will go hard with us. As Râmappa is a brave, daring man it is advisable to put him in irons and confine him at top of the hill." The Brâhmins approved of their suggestion and Râmappa was put on the hill and they used to send him victuals. One day they poisoned the victuals and so put him to death. Girina, a gurikâr, the uncle of Râmappa, an inhabitant of Kôlâr, hearing of the murder of his nephew, determined on revenging his death, and to carry his resolution into effect he collected and brought over to his interest the disaffected gurikârs, and a second pradhân of Kangundi who also from disgust had fled to the Kôlâr country. He then went and procured the military assistance of Râyappa, the Âmildâr of Venkaṭagiri, who was a relation of the second pradhân. After which he went and represented the matter to the faujdâr of Kôlâr, and having obtained his aid and consent to the measures he had in contemplation, he marched directly to Kangundi and with little opposition took possession of the place and put Buchchayya and his elder brother Venkaṭâchalamayya who had returned from Arcot in confinement, and represented what he had done to Ṭîpû Sulṭân, and orders were issued commanding him to send Venkaṭâchalamayya in irons to Seringapatam, and to liberate Venkaṭapati Nâyar, the present poligar, which was done. He then held a consultation with the principal people about putting Venkaṭapati Nâyar in possession of the Government of the country. However Subbarâya Appa objected to this step and said that it would be improper to do so, whilst the legal poligar Vîrappa Nâyar was alive, and detained in prison at Seringapatam, and that he would go there and effect his release. All the gurikârs agreed and he set out for Seringapatam but before he arrived there Vîrappa Nâyar and Venkaṭâchalamayya had both died, and shortly after he reached that place, he himself fell sick and ended his worldly career. When these events came to the knowledge of Girina and the other gurikârs they resolved on making Venkaṭapati Nâyar, poligar for the following reasons, viz., that the reigning poligar Sîtappa Nâyar *alias* Chinnavenkaṭagiri Nâyar had no right to the Government, that neither his father nor grandfather had succeeded to the pollam and that his nomination was unlawful, whilst a brother and heir of the elder branch of the family was alive. The Brâhmins about the cutcherry agreed in opinion with the gurikârs, and the whole of them made known their intention to Varamûrti Nâyar and desired him to take his son home to his house, which request being complied with, they put Venkaṭapati Nâyar, the present poligar in his place. Sîtappa Nâyar *alias* Chinnavenkaṭagiri Nâyar held the Government for the space of three years.

Sîtappa Nâyar succeeds the late poligar and is surnamed Chinnavenkaṭagiri Nâyar. Some gurikârs fled in disgust. The father and brothers of the new-made poligar hold a consultation with the Brâhmins. The dâḷawâyi Râmappa is confined on the hill and poisoned. Girina, the uncle of Râmappa, revenged his death. Girina procured the aid of the âmildâr of Venkaṭagiri. He interested the faujdâr of Kôlâr in his favour, marched to Kangundi and took it. He put the Brâhmins in prison and represented what he had done to Ṭîpû Sulṭân. Ṭîpû ordered the Brâhmins to be sent to Seringapatam. Venkaṭapati Nâyar to be released from prison. Girina wished to make Venkaṭapati Nâyar poligar. The Brâhmin objects and gives his reasons. The Brâhmin sets out for Seringapatam. Vîrappa Nâyar, the proper poligar, died in prison. The gurikârs and others consult about making Venkaṭapati Nâyar poligar.

The gurikârs deposed Sîtappa Nayâr and made Venkaṭapati Nâyar poligar.

Venkaṭapati Nâyar became poligar and the people about him represented that Buchchayya was in confinement, and that he had better give him his liberty, and he was accordingly released and permitted to attend the cutcherry as usual. Afterwards some of the Buchchayya's friends expressed their wish to Venkaṭapati Nâyar that he would reinstate Buchchayya in his former office of pradhân, and the Nâyar fearing that they would again depose him if he objected to their proposal, consented, and Buchchayya was re-established in his old employ, and he and Girina

The poligar released the Brâhmin Buchchayya. He reinstates Buchchayya in the office as pradhân. Sîtappa Nâyar, the deposed poligar, and father etc., go to Timma Nâyar.

Timma Nâyar promised to assist in re-establishing him.

managed the affairs of the country with full powers. After some lapse of time Varamûrti Nâyar and his sons went to their uncle the present Timma Nâyar and requested his assistance and advice in displacing Venkaṭapati Nâyar. Timma Nâyar told Varamûrti Nâyar to return to Kangundi and remain there as usual, and that he on a certain night would surprise the place, when he and his sons and adherents were to co-operate with him, and that he would put to death Venkaṭapati Nâyar and restore the pollam to his son. Varamûrti Nâyar came back to Kangundi and prevailed on one of the most powerful gurikârs named Kâkinaya Chinnaṇṇa, who had the command on the top of the hill, to be on his side. However before this scheme was ripe for execution, Buchchayya and Girina got wind of it and disclosed the whole affair to Venkatapati Nâyar and told him that no time ought to be lost in warding off the impending danger. The Nâyar at this time had only been fifteen days in the Government, after being a prisoner for three years, and dreading a reverse of fortune, he told them that they might adopt such measures as they thought were expedient for his safety. On this Buchchayya seized one Varamûrti Nâyar and his three sons Vâmappa Nâyar, Vîrappa Nâyar and Sîtappa Nâyar and put them to death, and as Kâkinayya Chinnaṇṇa had been concerned before in sending Venkatâchalamayya, the brother of Buchchayya, to Seringapatam, Buchchayya deprived him and his two sons of their eyes.

Timma Nâyar's scheme is found out and the conspirators are put to death.

Ṭîpû Sulṭân placed a garrison in Kangundi and the poligar fled.

In a little while Ṭîpû Sulṭân placed garrison in Kangundi, and the Nâyar fled below the ghâts where he remained for five years. After which the army of the Hon'ble Company ascended the ghâts, and Venkatapati Nâyar obtained permission to recover his pollam, and as Timma Nâyar was then with him, he sent him with his dalawâyi and a party of peons to Kangundi who took possession of the place. The Nâyar also came there, but Timma Nâyar transacted all public business and only left merely the title of poligar to Venkaṭapati Nâyar. Timma Nâyar during his management associated with himself Râmappa Nâyar, the remaining son of Varamûrti Nâyar, and they jointly sent the armed force into the Kôlâr country, put to death Girina and plundered all his cattle and effects and converted them to their own use. Some time after, Timma Nâyar fired on a party of the Company's troops under the command of Lieut. Irton at the village of Sivarâmapuram and fled; on which account Captain Alexander Read Bahâdur banished him the country and, having fixed on a certain annual tribute, he desired Venkaṭapati Nâyar to take upon himself the management of his country and not to allow Timma Nâyar to reside in it and also to pay his kist regular.

The Honourable Company put the poligar in possession of his country.

The poligar arrived at Kangundi.

Timma Nâyar managed the country.

Timma Nâyar sent a force, put Girina to death and plundered his effects.

Timma Nâyar fired on a party of the Company's troops and is banished.

The poligar took upon himself the management of his country.

No. (2).

Genealogical table of the Poligars of Kangundi.

Names.	Date of coronation.	Date of demise.	Length of reign.	Remarks.
	A.D.	A.D.	YRS.	
1. Kambi Nâyardu, son of Kambi Nâyardu.	1066	1132	66	Founded the pollam, built the fort of Kangundi, conquered the poligar of Thumsi and cleared the country to the north and south of Kangundi.
2. Peddavîrappa Nâyar, son of Kambi Nâyardu.	1132	1185	53	Erected several forts and bestowed many grants of land on different people.
3. Mommidi Chinnavîrappa Nâyar, son of Peddavîrappa Nâyar.	1185	1231	46	Famous for strength and courage, waits upon the Râjâ of Ânegundi; stilled a furious elephant belonging to the Râjâ and received from the Râjâ a white umbrella and other ensigns of state. He made war on Jagadêva Râyar, the Sûbah of Bâramahal, and was by him killed.
4. Peddavenkaṭapati Nâyar, son of Mommidi Chinnavîrappa Nâyar.	1231	1241	10	Had a quiet and tranquil reign.
5. Tâtavîrappa Nâyar, son of Peddavenkaṭapati Nâyar.	1241	1265	24	He sunk a large tank and gave it his own name.
6. Varamula Nâyar, son of Tâtavîrappa Nâyar.	1265	1299	34	A general of the King of Hyderabad in the Kangundi country; the poligar joined the royal army and proceeded with it to make conquests below the ghâts, received several marks of honor from the general and got back the fort and taluk of little Kangundi.

No. (2)—*cont.*

Genealogical table of the Poligars of Kangundi—cont.

Names.	Date of coronation.	Date of demise.	Length of reign.	Remarks.
	A.D.	A.D.	YRS.	
7. Venkaṭapati Nâyar, son of Varamula Nâyar.	1299	1361	62	Erected a dêwal or temple and sunk a large tank at the village of Bangârunattam.
8. Peddavenkaṭapati Nâyar, son of Venkaṭapati Nayâr.	1361	1429	68	
9. Varamûrti Nâyar, brother of Peddavenkaṭapati Nâyar.	1429	1485	56	
10. Achyuta Nâyar, son of Varamûrti Nâyar.	1485	1539	54	Reigned with great munificence.
11. Râmabadra Nâyar, son of Achyuta Nâyar.	1539	1592	53	The Mahrâtta chieftains Ekôji and Sivâji invaded the Kangundi country and obliged the poligar to cede to them certain districts of his country in lieu of peshkash.
12. Pedda Vâmappa Nâyar, son of Râmabadra Nâyar.	1592	1638	46	
13. Venkaṭapati Nâyar, brother of Pedda Vâmappa Nâyar.	1638	1697	59	He delivered over the management of his country to two Brâhmins who murdered him.
14. Venkaṭagiri Nâyar, son of Venkaṭapati Nâyar.	1697	1721	24	He put to death the murderers of his brother, but is in his turn murdered by his brother Râmabadra Nâyar at the instigation of the Brâhmins.
15. Râmabadra Nâyar, brother of Venkaṭagiri Nâyar.	1721	1724	3	The murderer of his brother.
16. Varamûrti Nâyar, brother of Râmabadra Nâyar.	1724	1742	18	He is attacked by the Nawâb of Cuddapah and obliged to pay a contribution.
17. Venkaṭapati Nâyar, son of Varamûrti Nâyar.	1742	1760	18	He is attacked by the Nawâb of Cuddapah and made tributary to him.
18. Varamula Nâyar, son of Venkaṭapati Nâyar.	1760	1768	8	
19. Vîrappa Nâyar, brother of Varamula Nâyar.	1768	1778	10	Quarrels with his pradhân or prime minister who fled to Seringapatam. The Nawâb of Mysore, Haidar 'Alî Khân, espoused his cause. He returned to Kangundi in the year 1778 and made the poligar and his family prisoners and sent them captive to Seringapatam.
20. Venkaṭagiri Nâyar, brother of Vîrappa Nâyar.	1778	1781	3	He was made poligar in prejudice to the right of his elder brother.
21. Sîtappa Nâyar of a younger branch of the family.	1781	1784	3	The Brâhmins made him poligar in prejudice to the right of the surviving son and heir of the usurper in the year A.D. 1784.
22. Venkaṭapati Nâyar, brother of Varamula Nâyar.	1784	1797	13	The heir of the elder branch of the family was expelled in 1787 by Ṭîpû Sultân and re-instated by the Hon'ble Company in 1791.
Number of years that the family have governed the country.	...	...	731	

[*No. XXI in the original.*]

VI

The Obligation entered into by Venkaṭapati Nâyar, Poligar of Kangundi, with the Hon'ble Company.

Translation.

Captain Alexander Read Bahâdur, Servant of the English East India Company,
A.D. 1791, *A.H.* 1205.

I, Venkaṭapati Nâyar, poligar of Kangundi, declare this to be my agreement with the Honourable Company. I promise, on being re-established in my ancient possessions and privileges through the favour of the said Company, to pay them as a nazar 50,000 rupees, deducting the amount of slaughter cattle and sheep delivered to officers commanding detachments of their troops according to receipts in my hands, the former at 1½ pagodas per head, and the latter at 6 the pagoda. I say that I will pay the said Company a nazar of fifty thousand rupees, 25,000 immediately and 25,000 by the end of Vaisâkham or 22nd May 1792 taking receipts for the same.

2. Moreover I engage to pay the said Company an annual peshkash and to refund all the collections of revenue I have made during the late war, beyond the boundary of my own pâḷaiyam, viz.—

	CHS.	F.	A.
Peshkash for Parîdhâvi, the current year	8,010	0	0
Collections made in the Kôlâr and districts above the ghâts ...	3,431	0	5
Collections made in the Bâramahal, etc., districts below the ghâts	1,465	6	4
Total ...	12,906	6	9

3. I agree to pay the above sum, twelve thousand nine hundred and six chackrams, six fanams and nine annas in the following instalments :—

	CHS.	F.	A.
15th October in Asvîjamu	516	0	0
13th November in Kârtikamu	1,290	0	0
13th December in Mârgasiram	1,806	0	0
11th January in Pushyami	1,290	0	0
10th February in Makham	1,935	0	0
11th March in Pâlguṇam	2,322	0	0
10th April in Chaitram	1,161	0	0
9th May in Vaisâkham	774	0	0
8th June in Jyêshtam	1,032	0	0
7th July in Âshâdham	780	6	9
	12,906	6	9

4. In case grain be required for the public service, I promise to furnish on demand 250 candies of paddy at 10 rupees per candy by the end of this month or by the 20th May next, also 300 candies in Kârtikamu or by the 14th November and 200 more next Vaisâkham or in April 1793 at such prices as may then be current.

5. I hereby consent to the forfeiture of all my possessions if I fail in paying half of the above-mentioned nazar within five days of this date, and the remaining half within four days of the time stipulated, or if I fail in paying up the peshkash and other sums within fifteen days of the times of instalments. All my payments shall be made by the Company's rates of exchange.

6. Every requisition that you or whoever may hereafter be the Company's manager of the Bâramahal shall make of cattle, sheep, and whatever else may be wanted for the public service, that my pâḷaiyam produces shall at all times be complied with and the [*blank in the original*] that shall be taken for the same.

7. I shall consider myself bound to administer impartial justice to all people within my jurisdiction and to maintain inâmdârs and others in their privileges and property.

8. The effects of people who have been plundered during the war by persons in my service, shall be restored upon demand, or according to the decisions of a panchâyat, and if in spite of my endeavour to prevent it, any merchants or others be robbed hereafter in passing through my country, full retribution shall be made of their property or an equivalent given, upon their declaring the amount upon oath conformably to the usage of their caste.

9. Depending entirely on the Company for protection I shall discharge the peons at present in my pay, reserving only 100 men as a guard about my house and shall admit a Company's garrison into the fort of Kangundi.

10. Timma Nâyar, my present adhikâri or manager, having incurred the displeasure of Government by repeated acts of disobedience, I shall immediately remove him from his situation and shall not permit him to remain any longer in my country.

Given under my hand at Tiruppattûr, the 20th of Vaisâkham, Parîdhâvi samvatsaram or 11th May 1792.

(True Copy.)

J. G. GRAHAM,
Assistant Collector.

[*No. XXII in the original.*]

VII

TRANSLATION.

By Captain J. H. Symons.

The complaint of Râmabadra Nâyar, the relation of Javâdi Venkaṭapati Nâyar, the poligar of Kangundi, setteth forth that the poligar Varamûrti Nâyar had two sons, named, Venkaṭapati Nâyar and Vâmappa Nâyar, and whilst both of them were living together on terms of friendship, Venkaṭapati Nâyar was made poligar and Vâmappa Nâyar managed the affairs of the pollam. Venkaṭapati having ascertained the amount of the revenue of his country, and made a deduction of his peshkash and other public disbursements from it, he divided the overplus equally between himself and his brother Vâmappa Nâyar, giving to him the village of Bangârunattam and thirty-two other villages as his share. Vâmappa Nâyar had one son named Varamûrti Nâyar. Whilst matters were thus situated Varamûla Nâyar became poligar for nine years, and Vîrappa Nâyar, twelve years, and both of them died. After their death the present poligar Venkaṭapati Nâyar did not succeed to the pollam, but Venkaṭagiri Nâyar was made poligar, who ruled for three years. At this time Varamûrti Nâyar, my father, was a minor and for that reason was not made poligar, and not being able to agree with his uncle's sons he left Kangundi and went

to reside in the Chittoor country, when the gurikârs or petty chieftains and the principal inhabitants of Kangundi sent for him and wanted to make him poligar; but he refused the Government and said "I have five sons and the third, Venkaṭagiri Nâyar, is a person of ability, make him poligar." The gurikârs and other people complied with his request and Venkaṭagiri Nâyar reigned for three years.

The present poligar Venkaṭapati Nâyar out of spite called to him my father Varamûrti Nâyar and my brothers Venkaṭagiri Nâyar, Vâmappa Nâyar and Vîrappa Nâyar, and treacherously put them to death, usurped the Government and put me in confinement and my brother Venkaṭapati Nâyar. In this manner he governed the country for three months and in the year Visvâvasu or A.D. 1786 Ṭîpû Sulṭân having heard of what was going on at Kangundi, placed a garrison in it and Venkaṭapati Nâyar fled. The Sulṭân's people took me and my brother and carried us to Bangalore. Afterwards the Kangundi pollam came into the hands of the Honorable Company, on which Timma Nâyar gave his daughter in marriage to Venkaṭapati Nâyar and made him poligar, and when Bangalore fell into the hands of the Honorable Company, myself and my brother obtained our liberty and returned to Kangundi where we remained paying due respect and obedience to Venkaṭapati Nâyar, the present poligar. Venkaṭapati Nâyar and Timma Nâyar have joined together in keeping my right from me and for these five years past have given me nothing but five villages. Hitherto I was young in years and had not sense and judgment enough to frame and lay before you a complaint, which was the reason of my not coming sooner to your presence. I hope I have now made it appear that I have a superior right to the pollam and Venkaṭapati Nâyar having murdered my relations increases it. You are my master and I am your humble servant and, if you will be so kind as to do me justice and give me my right, I will pay a greater peshkash, bring good security for the payment of it and always conduct myself obediently to your sarkâr.

Venkaṭapati Nâyar, the present poligar, and his daḷawâyi have acted contrary to the orders of the sarkâr in many instances; should you deign to make enquiries you will find out in what they have offended.

Written on the 2nd day of the bright half of the month Jyêshṭam and in the year Pingaḷa or the 28th day of May 1797.

[*No. XXIV in the original.*]

VIII

The answer of Venkaṭapati Nâyar, the poligar of Kangundi, to a complaint preferred by his relation Râmabadra Nâyar to Lieut.-Col. Read, Superintendent of the Ceded districts.

TRANSLATION.

By Captain J. H. Symons.

The polite letter that you sent, arrived, and its contents were accurately understood. You write that Râmappa Nâyar has come to your presence, and represented that he held the Government of the Kangundi pollam until it came into the possession of the Company and therefore it ought now to be restored to him; besides which he has represented many other matters concerning his ancestors. In consequence of this representation, you direct that I send you a particular account of both mine and Râmappa Nâyar's forefathers that have held the government with a detail of their actions and the manner of their deaths.

It is the custom of this pollam for the eldest son, whoever he is, first to succeed to the government, and if he dies without issue, his next brother supplies this place, and in that manner, the succession continued for a period of seven hundred years, until the reign of my grandfather Varamûrti Nâyar. Varamûrti Nâyar had two sons, viz., my father Venkaṭapati Nâyar and Vâmappa Nâyar, who is the grandfather of the present Râmappa Nâyar. After the death of my grandfather Varamûrti Nâyar, his eldest son my father Venkaṭapati Nâyar, succeeded to the Government. During his administration, he gave to his younger brother, Vâmappa Nâyar, a few villages in umbiḷikai or fief by way of maintenance. Whilst things were in this state, 'Abd-ul Majîd Khân, Nawâb of Cuddapah, came with an army and sat down before the fort of Kangundi, opened batteries on it, and after a seige of three months, he granted my father peace on condition that he became tributary to him. To raise the first year's tribute, he was obliged to assess the inhabitants of his country in proportion to their respective abilities and among the rest, he applied to his brother for some pecuniary aid in consideration of the villages that he held in umbiḷikai or fief. Vâmappa Nâyar having no ready money to answer this demand he told my father that he might resume the villages that had been given him in umbiḷikai or fief in lieu of the sum of money that he might have to contribute towards the exigencies of the pollam. Accordingly my father resumed the umbiḷikai or fief, but left four villages in the possession of his brother for his maintenance and having raised a sufficientsum of money, he satisfied the demands of the sarkâr. My father Venkaṭapati Nâyar had four sons,

viz., Varamula Nâyardu, Vîrappa Nâyardu, myself and Venkaṭagiri Nâyardu. My eldest brother Varamula Nâyardu succeeded my father and died without issue after holding the Government eight years. This place was supplied by my second brother Vîrappa Nâyardu, who gave over the management of his country to a Brâhmin, named, Chinna Nâraṇayya and made him pradhân or prime minister. In a short time, my brother and his pradhân quarrelled, and the latter fled to Srîrangapaṭṇam and interested in his behalf, Ḥaidar 'Alî K͟hân, Nawâb of Mysore. Ḥaidar espoused his cause and sent him back to Kangundi with an army under the command of Bêrikai Srînivâsa Râo who, without much trouble, made my brother and his family prisoners, and sent them to Srîrangapaṭṇam; my brother's government lasted ten years. After his captivity the principal people in the pollam represented to Chinna Nâraṇayya, that as my brother was carried away into thraldom the country was without a head, and that it was therefore necessary to pitch upon some person to supply the place of their late master, and that as his wives and children were in confinement with him, it was their opinion that myself, being his next brother, should be put in possession of the government. It is here necessary for me to mention, that a daḷawâyi, named, Râmappa had two daughters, one of whom he gave in marriage to my eldest brother, and the other, he gave to me. When Chinna Nâraṇayya heard the proposal of the principal people, he gave them this answer: "Venkaṭapati Nâyar meaning me is arrived at the years of discretion and possesses understanding, he is also allied by marriage to the daḷawâyi Râmappa who is a clever man and has much influence among the soldiery. If I was to raise Venkaṭapati Nâyar to the government he and his father-in-law Râmappa will unite in bringing about my destruction in retaliation for the disgrace I have brought on his eldest brother." Upon that idea Chinna Nâraṇayya put me and my father-in-law in prison and made my youngest brother Venkaṭagiri Nâyar poligar, and as he was under age, Chinna Nâraṇayya managed the country and did just as he pleased. In the meantime, myself and my father-in-law Râmappa made our escape, and took shelter in the Mysore country, and soon after Ḥaidar 'Alî K͟hân invaded the Carnatic and as he was proceeding down the ghâts, he ordered my younger brother who was then poligar, and his pradhân to join his army with Kangundi troops. At this juncture Chinna Nâraṇayya placed his nephews Buchchayya and Sômayya in the management of the country, and taking with him my brother Venkaṭagiri Nâyar, and his own nephew Venkaṭâchalamayya, he joined Ḥaidar's army, and remained some time at Ambûr. Afterwards he accompanied the Mysoreans to Arcot, where being taken very ill, he left his nephew Venkaṭâchalamayya with my brother in camp, and himself returned to Kangundi, and died. On his death his nephews Buchchayya and Sômayya jointly wrote a letter to me saying that it was nonsense for me to remain any longer an exile in the country of the Sarkâr, and that if I would return to Kangundi they would make me poligar. I thought that they were sincere in their professions, and myself and my father-in-law Râmappa immediately returned to Kangundi and the moment we arrived there, the beforementioned Brâhmins put us both in confinement. In the meantime, my younger brother Venkaṭagiri Nâyar fell sick at Arcot and died after being poligar three years. Venkaṭâchalamayya who had remained at Arcot with my brother sent accounts of his death to his cousins Buchchayya and Sômayya which being known at Kangundi the gurikârs or petty chieftains and other people solicited them to make me poligar; they however refused to do so under pretence that I would take vengeance on them for their uncle's treatment to my eldest brother. I have already mentioned that my father had a younger brother named Vâmappa Nâyar to whom he had given some villages in umbiḷikai or fief, but during his lifetime he resumed them, leaving him four villages for his support. Vâmappa Nâyar left one son, viz., Varamûrti Nâyar who had four sons, named, Vâmappa Nâyar, Varamûrti Nâyar, Sîtappa Nâyar and Râmappa Nâyar, the present complainant. The Brâhmins expressed their intention of making Sîtappa Nâyar, the third son of Varamûrti Nâyar, poligar; but the gurikârs and other principal people objected to this choice, and said it was very true that my father Venkaṭapati Nâyar gave four villages to his younger brother Vâmappa Nâyar the grandfather of Sîtappa Nâyar but notwithstanding that Vâmappa Nâyar had not succeeded to the pollam, and that it was unjust to give the government to his grandson, whilst a brother and heir of the elder branch of the family remained alive. Buchchayya and Sômayya set aside the opinion of the gurikârs, and made Sîtappa Nâyar poligar, and, as he was exceedingly young, they managed the country, and gave to their new master the name of Chinna Venkaṭagiri Nâyar. Some of the gurikârs being disgusted at these proceedings fled and took refuge in the Mysore country. Varamûrti Nâyar and his sons having deliberated among themselves, they said to Buchchayya: "You have raised our young relation to the government and announced him to be the poligar, and on that account the gurikârs have left the country in disgust. If the disaffected gurikârs should form a party and return and liberate me and my father-in-law Râmappa daḷawâyi, it will go hard with us. As Râmappa is a brave, daring man it is advisable to put him in irons and confine him at top of the hill." The Brâhmins approved of their suggestion and Râmappa was put on the hill and they sent him his food one day, they poisoned his victuals, and so put him to death. A gurikâr named Girina, the uncle of the daḷawâyi Râmappa, an inhabitant of the Kôlâr country, hearing of the murder of his nephew, determined on revenging his death; and to carry his resolution into effect, he collected and brought over to his interest the disaffected gurikârs and a second pradhân of Kangundi named Subbarâya appa, who had also fled in disgust to the Kôlâr country. He then went and procured the military assistance of Râyappa the Âmildâr of Venkaṭagiri, who was a relation of the second pradhân. After which he went and represented the matter to the faujdâr of Kôlâr, and having obtained his consent and aid to

the measures he had in contemplation, he marched directly to Kangundi, and with little opposition took possession of the place, and put in confinement Buchchayya and his elder brother Venkaṭâchalamayya, who had returned from Arcot and represented what he had done to Tîpû Sulṭân and orders were issued commanding him to send Venkaṭâchalamayya in irons to Srîrangapaṭnam, and to liberate me, which was done. He then held a consultation with the principal people about putting me in possession of the government, but Subbarâya appa objected to this measure, and said that it would be improper to do so, whilst the legal poligar Vîrappa Nâyar, my eldest brother, was alive and detained in prison at Srîrangapaṭnam and that he would go there and effect his release. All the gurikârs agreed in opinion with him, and he set out for Srîrangapaṭnam; however before he arrived there my brother Vîrappa Nâyar and the Brâhmin Venkaṭâchalamayya had both died, and shortly after he reached that place, he himself fell sick and ended his worldly career. When these events came to the knowledge of the gurikâr Girina and the other gurikârs, they resolved on making me poligar, for the following reasons, viz., that the nominal poligar Sîtappa Nâyar *alias* Chinna Venkaṭagiri Nâyar, the third brother of the complainant, had no right to the government, that neither his grandfather, father nor elder brothers had succeeded to the pollam, and that his nomination was unlawful whilst he himself had a father and elder brother alive and also whilst a brother and heir of the elder branch of the family was in existence. The Brâhmins coincided with the gurikârs and the whole of them made known their intention to Varamûrti Nâyar and desired him to take his son home, which request being complied with, they made me poligar. Sîtappa Nâyar *alias* Chinna Venkaṭagiri Nâyar held the title of poligar for three years. After I came to the government, the people about me represented that Buchchayya was in confinement and that I had better give him his liberty and I accordingly released him, and permitted him to attend the cutcherry as usual. Afterwards some of Buchchayya's friends begged that I would reinstate him in the office of Pradhân and as I was afraid of their again deposing me if I objected, I consented, and Buchchayya was re-established in his old employ and he and the gurikâr Girina managed the affairs of the country. In a few days, Varamûrti Nâyar and his sons went to their uncle the present Timma Nâyar, and requested his advice and assistance in order to displace me. Timma Nâyar told them to return to Kangundi, and remain there as usual, and that he on a certain night, would surprise me with their adherents, and that then he would put me to death, and make Sîtappa Nâyar poligar. Varamûrti Nâyar and his sons came back to Kangundi, and prevailed on one of the most powerful gurikârs, named, Kâkinayya Chinnanṇa, who had the command on the top of the hill to be on their side. However before this scheme was ripe for execution, Buchchayya and Girina got wind of it and disclosed the whole affair to me, and told me that no time was to be lost in warding off the impending blow. At this time, I had only been fifteen days in possession of the government after having been a prisoner three years, and dreading a reverse of fortune, I told them that they might adopt such measures as they thought were expedient for my self-safety. On this Buchchayya and Girina seized on Varamûrti Nâyar and his three sons Vâmappa Nâyar, Vîrappa Nâyar and Sîtappa Nâyar and put them to death; and as the gurikâr Kâkinayya Chinnanṇa formerly had been concerned in sending Venkaṭâchalamayya, the brother of Buchchayya, to Srîrangapaṭnam, Buchchayya deprived him and his two sons of their eyes. In a little while, Tîpû Sulṭân placed a garrison in Kangundi, and I fled below the ghâts, where I remained five years. After which the army of the Honourable Company ascended the ghâts, and I obtained permission to recover my pollam, and as Timma Nâyar was then with me I sent him and my dalawâyi with a party of peons to Kangundi and he took possession of the place. I also came there but Timma Nâyar transacted all public business and left me merely the name of poligar. Timma Nâyar during his management associated with himself Râmappa Nâyar the complainant, and they jointly sent an armed force into the Kôlâr country, put to death the gurikâr Girina and plundered all his cattle and converted them to their own use. Some time after, Timma Nâyar fired on a party of the Company's troops under the command of Lieutenant Irton at the village of Sivarâmapuram, and killed two sepoys and fled. On which account you banished him the country and having given me a khilât and settled my annual kist, you directed me to take upon myself the management of the affairs of my pollam and pay my kist regularly and not allow Timma Nâyar to reside in my country. Since which time I have conducted myself agreeable to your orders and I lived in peace and tranquillity. Timma Nâyar being vexed at losing the management of my country gave his daughter in marriage to the complainant and took him into his house on purpose to set him up as my rival, and having tutored him what to say he has put him under the direction of a Brâhmin, named, Venkayya and sent him to your presence to prefer a complaint against me. In consequence of which he has come and complained to you.

I still continue to him the four villages that were granted to his forefathers. Buchchayya whose conduct to my family I have mentioned in this address has associated himself with Râmappa Nâyar and wishes again to do me a disservice.

I hope the particular detail of circumstances that I have given you will manifest to your penetrating mind that I have not been faulty to the complainant. With regard to the umbiḷikai of thirty-three villages, it was granted to his grandfather and resumed before my time, and the resumption took place in consequence of a voluntary relinquishment on the part of his grandfather, and the four villages that were left to him I have all along continued. Concerning his claim to the inheritance of the pollam, every person knows that my ancestors have lineally succeeded to it for many hundred years past, and one of the complainant's brothers having been made poligar was owing to a trick of the Brâhmins as before-mentioned. If Râmappa Nâyar

had a right to the pollam by inheritance his father and elder brothers ought to have succeeded before Sîtappa Nâyar, for the father and two elder brothers were alive, when Sîtappa Nâyar was made poligar, but the choice of the Brâhmins was directed towards him, because he was a child, and they could manage the country as they pleased during his minority. Respecting his father and brothers being put to death, they brought their fate on themselves, and in the manner it happened, it was a case of necessity, for if they had succeeded in their design, they would have put me to death immediately without the smallest remorse. I hope your honour will excuse the prolixity with which I have treated the subject, and as you are my master and possess discernment, wisdom, and justice, I trust you will decide on it, as you may deem equitable and in making your decision, make allowances for existing circumstances and the troublesome times in which the events occurred.

Written at Kangundi on the fourth day of the bright half of the month Jyêshṭam in the year Pingaḷa or the 30th day of May 1797.

[*No. XXV in the original.*]

IX

Umbaḷi sanad or grant of a village given by Venkaṭapati Nâyar, the poligar of Kangundi in the year A.D. 1791 to Tiruppattûr Nârappa Cheṭṭi.

Srî Râma.

On the seventh day of the bright half of the month Jyêshṭam, in the year Parîdhâvi or A.D. 1791, I Javâdi Venkaṭapati Nâyar give this umbaḷi sanad to Tiruppattûr Nârappa Cheṭṭi specifying that I do give to you in umbaḷi the village of Tekkupaṭṭu situated in the district, dependent on the lower durgam, and belonging to my country. Therefore do you possess yourself of all the lands both dry and wet and all paddy fields and the whole of the revenue and produce of the aforesaid village, and do you and your children maintain yourselves with it but without prejudice to such mâniyams or grants of land belonging to the village that have been given to people in former times.

Given under the seal of Venkaṭapati Nâyar.

[*No. XXVI in the original.*]

X

Fârikhatnâma or deed of acquittance given by Venkaṭapati Nâyar, the poligar of Kangundi to Tiruppattûr Nârappa Cheṭṭi, and Srîrâma Venkaṭappa.

Srî Râma.

On the tenth day of the bright half of the month Kârtîkamu in the year Ânandanâma or A.D. 1794 I Javâdi Venkaṭapati Nâyar do give this fârikhatnâma or deed of acquittance to Tiruppattûr Nârappa Cheṭṭi, Sûrappa Cheṭṭi and Srîrâma Venkaṭappa on this account. That I have given you an order on the ryots of the Bailu and Cheṭṭu sîme, and below the ghâts for all the sums of money that you have lent me from the beginning of the month Vaisâkham in the year Parîdhâvi, A.D. 1791 to this day and that I have now discharged all the demands that you have upon me. Furthermore I this day pay you some ready money in part payment of your debt, and for the remaining sum of three hundred and fifty chackrams which I owe you, I give you an order on the ryots, and give you this fârikhatnâma or deed of acquittance. In consequence of my having fully discharged your debt I now take from you such written acknowledgements as I give you for the aforesaid loans and from henceforth all such notes of hands or written acknowledgements, as my Pârupatti Râmappa and such accounts as my samprati may have given you are invalid.

This fârikhatnâma or deed of acquittance also specifies that all other agreements between us are null and void, except the umbaḷi sanad or grant of the village.

Given under the seal of Venkaṭapati Nâyar, Poligar of Kangundi.

[*No. XXVII in the original.*]

XI

Petition—from MU'TABAR KHÂN Bahâdur, Jâgîrdâr of Argwr through his Vakîl Râma Râo.

To—THOMAS OAKES, Esq., President of the Board of Revenue.

Dated—[1791].

That Mâḍappalli, etc., three villages of the jâgîr of Argur had been enjoyed from a considerable time by my ancestors, which have been lately encroached by Ṭîpû and again restored to me and afterwards Ṭîpû has again taken them, erected borders or bound hedge to these three villages within his bounds and withheld them from me.

Now the above said three villages having been retaken by our army, an application was made by me to Mr. Kindersley to restore them to me and he was pleased to require a mahazar under the signatures of the karnams and inhabitants of the said pargana, who being convinced thereby with the undoubted right I have to the said jâgîr wrote his sentiments on the back of my Vakîl's petition, a copy of which comes herewith for the information of your Honourable Board.

The Honourable Company are endowed with justice and reason and that as the abovesaid pargana now became fully possessed by them and acquainted with that country as mentioned in his above sentiment, I hope that you will be pleased to grant an order to Mr. Kindersley or Captain Read, whoever is in the management of the said pargana, to restore the said three villages to me without delay.

ENCLOSURE.

It appears by the mahazar alluded to and I believe as far as I can yet learn, it asserts no more than the truth, that these villages claimed by Mu'tabar Khân were formerly jâgîrs actually attached to the possessors of the Argur jâgîr. Previous to the last war they were so, and it is said in the mahazar that they were likewise liberated by Ṭîpû afterwards till the villages being enclosed by him within the bound-hedge that separates Vâniyambâḍi and Ambûr countries; they were then completely sequestered by Ṭîpû and included in the sarkâr's lands of Tiruppattûr. If these villages are given up a remission must be made to the Tiruppattûr Tahsîldâr of about 500 pagodas per annum and I submit to the Board whether it may not be most proper (till we become more fully possessed of and acquainted with that country) to decline giving up these places for the present, leaving however Mu'tabar Khân's claim unaffected by this detention and the amount collected to be restored to him, if his pretensions shall be established.

VELLORE, *31st October 1791.* N. E. KINDERSLEY.

(A true Copy.)

JOHN READ,
Ag. Deputy Secretary.

[*No. XLIV in the original.*]

XII

Letter—from Capt. ALEXANDER READ, Superintendent.

To—THOMAS OAKES, Esq., President of the Board of Revenue, Fort St. George.

Dated—Salem, the 12th August 1792.

Towards the middle of last month I received a letter from Colonel Ross intimating that Lord Cornwallis had desired him to inform me of His Lordship's intention to recommend to Government to authorize me to grant a village of the value of 100 or 150 rupees per month to Lâlâji Karan, the head Brinjarry who supplied the army with provisions during last war as a reward for his own attachment and services and as an encouragement to other Brinjarries to settle in the Company's territories. That man having been sent to me before by His Lordship's

desire, I detained him in the expectation of receiving orders from you or the Honourable Board in consequence of His Lordship's recommendation until yesterday, when on account of his impatience of returning to his family and suffering from the disappointment, I gave him, in the certainty that Government would authorize the granting of the intended reward, an order upon Mr. Graham for 100 rupees per month until such time as I should receive instructions concerning him which after this step I shall be anxious for. In case His Lordship omitted from want of recollection to signify his wish that Lâlâ should be provided for, I take the liberty to mention that my opinion having been asked upon the subject previous to His Lordship having come to the determination of granting him a village, I have reason to believe it was intended to give it him in jâgîr, in preference to the making him an allowance in money, as no less an act of munificence than of policy. It is likewise proper to observe whatever Government shall please to direct in it, that His Lordship seems by the Colonel's letter not to have fixed whether his monthly allowance should be 100 or 150 rupees.

While employed in settling the Bâramahal, Chand Shâh and Ibrâhîm Shâh, fakîrs of a tomb at Arcot called Ṭîpû Shâh's durga, gave in their claim to a jâgîr of three villages Ômalûr, Vagut and Nekkundi in the Vâṇiyambâḍi district which were granted them by Ṭîpû Sulṭân during the late war, and had been in their possession seven months, when on account of the poligars' depredations, they relinquished them, and lost their sanad. As they had two letters Nos. 1 and 2, the first, copy of a letter from Ṭîpû to his Collector of the Bâramahal containing orders to deliver those villages to them with their sanad, and the second, a letter from Ṭîpû to themselves with his seal and signature importing that the sanad had been delivered to them, and the uses to which the revenue of their jâgîr should be applied, I was satisfied as to their right but doubtful as to the propriety of giving them possession without authority, as Government might, under such circumstances, choose to make some alteration in their tenure. I told them I would wait for your instructions concerning them, but having favourable expectation as to your answer I offered to give them one of the three villages, which they declined, from a fear perhaps, that it might be thought a relinquishment of their right to the two others. From a letter No. 3 brought me yesterday by one of the fakîrs from Mr. Cherry it appears he went afterwards to him as a channel of application to Lord Cornwallis, and that having stated his pretensions with the inclination I had to give him one of the three villages, it is His Lordship's desire that it may be given to him; I wish for your instructions on the subject. The bêrîz or standard assessment of Ômalûr is kantarai pagodas 570, of Vagut 228, and of Nekkundi 143, and all being disposed of in rent the current year I humbly conceive that if one or all be restored to the fakîrs it will be thought necessary to defer it till the beginning of next year and perhaps to pay the annual rent of the produce from the date of the definitive treaty, or that fixed on for their sanad.

Being so distant from the Bâramahal, I have requested Mu'tabar Khân in consequence of your directions in regard to the jâgîr he lays claim to in that quarter, to take his sanad to Mr. Graham, and when I get copies of them with such other information as may be requisite I shall communicate on that subject to your Board.

ENCLOSURES.

No. 1.

Letter—from ṬÎPÛ SULṬÂN.

To—IMÂM BÊG, Diwân of the first Cachahrî (Cutcherry) of Krishṇagiri.

TRANSLATION.

It being hereby decreed that the sum of 1,000 sulṭâni pagodas as a nazar from the beginning of Virôdhikrit or the year Zabarjad to the durga of Ṭîpû Ṣâḥib at Mahammadupuram or Arcot, you will send to the presence a report of the ground contained in the three villages of Ômalûr, Vagut and Nekkundi in the district of Vâṇiyambâḍi that is fit for wet and dry grains according to the accounts of last year for that purpose.

A dârogha is on his way from the huzûr to regulate affairs relating to the sanad which you will give to him. Chand Shâh and Ibrâhîm Shâh are coming from the durga at Arcot, to whose charge you will deliver over the said villages, and send their account to the presence.

The 10th Rubâni of the year Shitâ. The 1218 year of Muḥammad.

No. 2.

TRANSLATION.

Letter—from TÎPÛ SULṬÂN.

To—IBRÂHÎM SHÂH and CHAND SHÂH, Fakîrs of Hazrat Ṭîpû Shâh's durga at Arcot.

I have received your letters and understood its contents. I conceive that which you so fully relate of your dream as ominous of the future success of the nation of Islâm. You are inspired and appointed to serve night and day the saint of the age, and as it is certain that the prayers of the devout are heard, please God your dream will come to pass. The villages for defraying the expense of lights, flowers, perfumes, etc., of the said durga being determined, and the sanad of them delivered to you, you will collect their revenue, appropriate it to the discharge of the said expense, and always pray for the success of Islâm and destruction of the enemies of religion.

Written the first of Raḥmâni in the year Zabarjad, the year of Muḥammad 1219 agreeable to the last day of Rabîa-us-sânî, 1206 Hijira.

[*No. XL in the original.*]

XIII

Letter—from THOMAS OAKES, Esq., WILLIAM ORAM, Esq., GEORGE MOWBRAY, Esq., President and Members of the Board of Revenue.

To—Captain ALEXANDER READ, Collector of the Bâramahal and Salem Districts.

Dated—Fort St. George, the 4th September 1792.

We have received your letter, dated the 12th ultimo, and are to inform you that in compliance with Lord Cornwallis' wish of granting to Lâlâji Karan a village in the Bâramahal district as a reward for his services and to encourage other Brinjarries to settle in the Company's territories, it is left to you to fix on a spot of land of the value of 100 rupees per month to be granted him in inâm.

The Governor-General having also expressed a desire that one village should be given to the fakîrs, Chand Shâh and Ibrâhîm Shâh, in case their representation should be true with respect to a promise on your part, and as it appears by your abovementioned letter that such an offer had been made by you, it is therefore agreed to give them an inâm sanad for the village of Vagut, which we observe is in value the medium of those villages claimed by the fakîrs. For the reasons you have stated they are not to be put in possession until the expiration of the current year, but allowed the produce from the date of their sanad.

We approve of the mode you have proposed for remitting to Madras the surplus revenue of the districts under your charge.

A reference having been made by us to Government respecting the allowances to be drawn by you and your assistants while in charge of the Ceded countries, the Hon'ble Governor-in-Council has been pleased to inform us, that in consideration of your being employed in the investigation and arrangement of a new revenue which is attended with an extraordinary degree of labor, he has come to the resolution of allowing a commission of 5 per cent. to be drawn on the net receipts, of which 3 per cent. is to be your proportion and the remaining 2 per cent. to be equally divided among your assistants.

[*No. XLI in the original.*]

XIV

CAPTAIN READ'S SANAD TO LACHI RÂM, SON OF LÂLÂJI KARAN BRINJARRY.

TRANSLATION.

TO THE PRESENT AND FUTURE ÂMILDÂRS OF THE VÂṆIYAMBÂḌI DISTRICT IN THE JAGADÊV SARKÂR DEPENDENT ON THE ENGLISH COMPANY BAHÂDUR.

Be it known, that when the victorious army of the English marched to reduce the country of Bâlâghât the trusty Lâlâji Karan, Chaudharî, son of Âlim Chand, and his son Lachi Râm undertook to supply the said army with grain and provisions, that having performed this service with singular zeal and assiduity Lord Cornwallis (long may he prosper) has been pleased

to reward them by directing the Governor of Chennapaṭnam to give them a jâgîr for their subsistence and that pursuant of the above an order has been received ordering the said jâgîr to be granted them, in consequence of which the mauza of Vaḷaiyâmpaṭṭu—bounded to the eastward by Nekkanâmalai, to the westward by Girisamudram, to the northward by Ambûrpêṭṭai and to the southward by Purushôttamakuppam—is granted and delivered over to them in jâgîr from the beginning of Pramâdîcha answering to the year of the Hijira 1207, exclusive of the inâms of inâmdârs and rusûmdârs, vartana and other established allowances. The abovementioned and their posterity will therefore appropriate the produce of the said village to their own purposes from year to year and always pray for the eternal prosperity of the English Company Bahâdur, and you understanding this to be a positive order in whatever relates thereto, will act accordingly without requiring every year a new sanad.

Kâmil, 400 chackrams

Bêrîz of Kîlaka samvatsara, 440·5.

By the Jamâbandi of Parîdhâvi, 395 exclusive of the lands of inâmdârs and rusûmdârs, vartana, serîna, and other allowances held at present or resumed.

Mauza-assali.	Mazrâ-Puḷugankuṭṭai.
Dry lands inclusive of resumed inâms of Zamîndârs.	Wet lands inclusive of resumed inâms of Zamîndârs.
70,563 guntas.	3,706 guntas.

In case an order be hereafter received from the huzûr to restore the resumed inâms you will in consequence restore them.

Written the 22nd of Ramzân of the above year answering to Pramâdîcha samvatsara and 13th of the intercalary month Vaisâkha.

[*No. XLII in the original.*]

XV

Letter—from Captain A. Read, Superintendent and Collector.

To—David Haliburton, Esq., President of the Board of Revenue.

Dated—Tiruppattûr, the 25th February 1793.

On receiving directions to inquire into Mu'tabar Khân's claim to the villages of Mâḍappalli, Nâchchiyârkuppam and Vêppampaṭṭi in the Bâramahal, I wrote him, requesting he would send his sanads to my assistant in that quarter as I was then at Salem, in order that he might examine them, give his opinion as to their authenticity and send me copies of them. Mu'tabar Khân has not however transmitted any document excepting an order of Sa'âdat ullâh Khân respecting Argur, which may have included those villages, as a part of those jâgîrs but in which there is no mention of them. As the only means of information left, I have applied to the principal inhabitants of them, who have given the accompanying bahâlis or certificates containing all they know of Mu'tabar Khân's pretensions.

It appears by them that some time between A. D. 1700 and 1740, the period in which the Bâramahal depended on the Carnatic, the family of Mu'tabar Khân obtained a jâgîr which comprehended some villages in the district of Ambûr, and the three abovementioned, that he held the three in question till 1780, when Ḥaidar annexed them to the sarkâr lands, and they remained so till 1783 when he restored them in consideration of a nazar; thus they were seized on the following year, restored again in '85, and 10 or 15 days after finally escheated on pretence that, being within the Mysore boundary, they could not be continued to an inhabitant of Pâyînghât.

I have not been able to ascertain whether these villages depended on the Carnatic from the time they were granted in jâgîr till 1780 or the sovereignty of them passed with that of the Bâramahal to the Patân Nawâb, the Mahrâttas, and the Mysorean, but they were probably considered as belonging to the Bâramahal. This conjecture is however only grounded on Ṭîpû having either continued to hold them, or assumed a right to them since 1784, while he suffered Mallappâḍi, a small district in the Bâramahal to depend on the Carnatic. Though that be uncertain, they did originally, and have belonged these eight years past to the Bâramahal.

In case any rule I have observed in my conduct respecting such claims should in your opinion operate at all in your decision respecting applications made for the restoration of escheats in these districts, I beg leave to inform your Board that since I have been in charge of them, I have rejected every one addressed to myself intimating that none could be admitted, and such was my answer to Mâdhava Râo the Company's kânûngo, and Appalâ Châri, the Tirupati Brâhmin, concerning whose petitions Nos. 2 and 3, your Board desired I would report. If such pretensions were once listened to, grants would be produced without number, dated as far back as the time of the poligars, and a fifth, probably, of these districts would be laid claim to as private property.

It may be thought that by doing this, many legal claims are rejected but if all are not to be admitted, there is no knowing which to prefer; besides the restoring such rights as having been taken away by the very powers who granted them and exist as little now as they did before they were created, would, in my humble opinion, be nearly the same as bestowing benefits without any discrimination; and on people who would not be so sensible of them, as those who deserve favor of the Company's Government.

The continuing of jâgîrs and inâms to incumbents found in possession of them without reduction or exacting of them any nazarâna appears by the particular inquiries I made respecting those in Bâlâghât and comprised in my second report, to be extremely indulgent compared with the usage of the country powers when they make any acquisitions of territory.

ENCLOSURES.

No. 1.

Account of Mâḍappalli in the district of Tiruppattûr given under the hand of Mahâjana Subbayya, Timmagauḍa, Tâdgauḍa and karnam Chelvayya.

The said village has belonged many years to Tiruppattûr. When that district depended on the Sûbah of Arcot, Aḥmad Khân procured the jâgîr of Ârangal, of which the above village constituted a part and continued so, till the time of Akram Khân. After that in the year Sârvari samvatsara or (1780) when the Nawâb Ḥaidar 'Alî Khân invaded the Carnatic, there was an order to annex it to the sarkâr lands, and the fort of Ârangal was invested, about which time Nawâb Akram Khân died and the village was annexed. After that Nawâb Akram Khân's nephew 'Ali Murad Khân went in Sôbhakrit samvastsara (1783) to Ṭîpû Sulṭân and by presenting him a nazar of 11,000 rupees procured an order for the surrender of the said village when he came and left Mâma Ṣâḥib, his brother as security with Zain-ul-'âbidîn at Krishṇagiri until he deposited the amount upon which he sent for his family. After that he held the jâgîr till Krôdhi samvatsara (1784) when he died and it was again escheated. There his brother Shaikh Muḥî-ud-dîn went to the presence on the part of Ḥusain'Alî Khân in Visvâvasu samvatsara (1785) and obtained a parwâna to Râjâ Râm paṇḍit for the restoration of the jâgîr who gave an order to the then Âmil to that effect, who accordingly gave directions to display the tôran. The village was restored in 10 days, when the Âmil of Tiruppattûr came and suddenly seized upon it again. In order to ascertain why that was done, Shaikh Muḥî-ud-dîn went again to the presence for Ḥusain'Ali Khân and was informed by Hâkîm Wâsil that the bound hedge planted as a boundary between Bâlâghât and Talaghât could not be given back, while that boundary lasted. This happened in Visvâvasu samvatsara (1785) since which it has never been restored.

No. 2.

Hemâdrayya Karnam, Rangayya Gauḍ, Kêsava Reḍḍi, Pedda Dâsari, etc., of the village Nâchchiyârkuppam gave the following account of the said village.

That village appertained a long time to the jâgîr of Ârangal. When Ḥaidar 'Alî Khân invaded the Carnatic he seized on the said jâgîr including the above village. After that in Ṭîpû's time Sôbhakrit (1784) it was restored and continued so till Krôdhi (1785). In Visvâvasu samvatsara (1785) the jâgîrdâr went to the huzûr and brought an order for restoring it again and it remained so 15 days when it was again seized and has been since annexed to the sarkâr.

Manigâr Subbayya, Simhapuri Konḍayya, Wadala Konḍayya, Chinnavêppampaṭṭu Periaṇṇa gauḍ Karnam, Sâmayya and Pûtayya's account of the village of Chinnavêppampaṭṭu:—The said village belonged a considerable time to the jâgîr of Ârangal. In Sârvari samvatsara when the Nawâb Ḥaidar 'Alî Khân entered the Carnatic, Haridâsayya Âmil seized on it according to an order from the presence and it remained annexed to the sarkâr lands till Sôbhakrit (1784) when the sister's son of Jâgîrdâr 'Alî Murad Khân went to the huzûr and obtained an order for the surrender of it to him in consequence of which Haridâsayya gave it back. It continued in his possession till Krôdhi (1785) when he died and in Visvâvasu (1785–6) Haridâsayya, agreeably to orders he had received, took again possession of it since which period it has remained annexed to the sarkâr lands.

[*No. XLV in the original.*]

XVI

Letter—from Captain WILLIAM MACLEOD, Assistant Collector.
To—Capt. A. READ, Superintendent.
Dated—the 18th September 1793.

AGRAHÂRAMS.

The agrahârams, which had been in perpetual gift from the Government free of rent for many centuries past, were divided into shares probably according to the number of families to whom they were originally granted, from two or three, to upwards of a hundred.

Those shares were eventually sub-divided into halves, quarters, etc., according to the branches which sprung from the respective families.*

On the other hand, it would occasionally happen in the course of a few generations, that, from hereditary right, and by purchase, several shares must become the property of one family.

Every five or ten years they made a fresh distribution of their shares, which was done in a manner so fair and impartial that there was not the smallest ground for dissatisfaction. Thus the lands of the *agrahâram* were divided by the conicopilay (kaṇakkappîḷḷai) and some of the most judicious farmers, chosen by unanimous consent, into the proper number of shares, so that each share would consist of equal proportions of each gradation of soil. In this way a register was made of the particular fields or portions of fields composing every share, which had a number, or a name respectively. Two sets of tickets were made out, one implying the numbers of the shares, and the other, the names of the proprietors, and drawn in the style of lottery.

In the same manner, which never was known to cause a dispute, the Brâhmins still continue to divide, or more properly to change their shares at certain periods: for lands from many circumstances may in a few years undergo material changes in its fruitful qualities. I conceive the same mode might be observed in distributing the lands of any village among its inhabitants, after their value should be estimated by survey. It would certainly be the surest mode of equalising rents among the farmers of a village, because the assessments would fall equally upon equal portions. It might be urged as an objection that some farmers having a property in certain gardens, etc., on account of having dug wells or made other improvements, it would not be fair to deprive them of their gardens, etc. But this might be obviated, by such as have a hereditary property in gardens, etc., to be permitted to hold their gardens, etc., exclusive of their shares, paying the usual rents for them, or the sum which might be specified by the surveyor.

The next thing to be considered is how such an arrangement would affect cultivation. It appears reasonable to think that mode would be favourable to agriculture and population, because each farmer having a certain property in the village and knowing the exact amount of his rents for a term of years, he would never think of shifting the place of his abode while moderately assessed.

Suppose there is a village containing 40 farmers, and 120 ploughs. I would divide it into 120 shares. That is a farmer having three ploughs should have three shares; and a farmer having one plough should have one share. As it would be necessary to have a Director for regulating its affairs, communicating the orders of the Government, and devising plans for the general good, a head man or patêl should be elected annually, and his salary might either be paid annually by the Government, or there might be a portion of land attached to the office, free of rent, and exclusive of the several shares, as the Ûligaimâniyam. The constituents should have it in their power to remove the patêl at pleasure without the interference of the revenue officers, which would oblige the patêl, to conduct himself in such a manner, as to depend upon his own ability and integrity in holding his appointment.

At the expiration of a lease the shares should be increased, proportionally to the number of ploughs or in other words, the lands should be distributed as before

* By the sâstra, the estate of the father is equally divided among the sons.

among the ploughs; so that new farmers who might settle during the lease would at the next settlement be secured a property in the village, which I conceive would be a great inducement to settle in a country under such regulations.

Every farmer knowing his rents to a fraction leaves no room for imposition.

If the assessments be made with judgment and moderation there must be a certainty of regular payments.

Each tenant should have it in his power to dispose of his lands during the lease, as an incitement to improvement. But such transfers should be entered upon the books of the cutcherry to render them valid.

Suppose a village as above to have been measured and valued at 1,200 pagodas instead of allotting certain fields to individuals, each farmer is sure of having a just proportion of every rate of ground, from the most fruitful to the most barren, and instead of the assessment being determined by tedious calculations of expenses and productions, which cannot be ascertained to exactness, the system is at once simplified by fixing the assessment upon the shares; each of which adverting to the above mentioned, would bear a rent of 10 pagodas.

At the expiration of leases, in cases of an increase of population and agriculture, the revenue might be augmented by an extension of the number of shares or raising the rent of each share, if it should appear more expedient to allow the former number to stand.

When a village is not divided according to this plan, the distribution of land cannot be said to be equal.

Suppose two persons B and C hold portions of land for which by the surveyor's estimate, they each pay an equal sum. That B has 4 guṇṭas of the first rate of ground and 3 guṇṭas of the fourth rate; C to have 2 guṇṭas of the first and 10 guṇṭas of the fourth rate. If there be a greater demand for productions reared in the first, than for those reared in the 4th rate, B must evidently have an advantage over C because he possesses a greater proportion of that soil, for the production of which there is relatively the greatest demand, and consequently he will realize a larger sum of money for his surplus than C.

There are many other causes which may tend to change the relative value of the various rates of soil from that which had been fixed upon by the surveyor. Those inconveniences would be obviated by each share being composed of equal proportions of every rate and if a new distribution, as proposed, be made every five years it cannot be doubted, but the assessment of each village would be perfectly levelled among its own farmers.

There would not be, in my opinion, the smallest chance of defalcations, if the tenants of each village were made jointly and severally responsible for their rents: which at once forms them into a corporation dependent upon each other and mutually interested in a general prosperity.

[*No. XLVI in the original.*]

XVII

Letter—from Capt. THOMAS MUNRO,

To—Captain READ, Superintendent.

Dated—Dharmapuri, the 25th February 1794.

I don't recollect whether in writing to you from the southward about the speculation of the cutcherry people I said anything to you about agrahârams. I have lately heard that a number of Brâhmins have gone to Madras to complain of my taking money from them. I have no doubt of their having been encouraged to this by some of the people about me. It is likely they have carried down a purse for some Dubash or other and lest you should hear something of the matter it may be proper to give you some information on the subject. I wished to have remained quiet till I should be fully master of it which cannot be before the month of May, when the khâmwasûl will be finished. The money in dispute is paid by those agrahârams that are Ardhamâniyam. I had intelligence from some

emissaries that it had been regularly paid under Tîpû's Government. After a discussion of several days I gave up the claim, for all my own people as well as all the karnams of the country maintained that it was a bribe and not carried to account. Some days afterwards I learned that the Brâhmins had brought 450 rupees for the cutcherry and I also discovered that the money in dispute was not paid as a douceur but was entered in what is called the faisalâti account, and I had also reason to believe that the sum had been paid in Parîdhâvi to Nâranappa and Krishnappah. These circumstances raised my suspicion again and I ordered the money to be collected until we could procure full information on the subject. This could never be done without securing the money as a previous step because almost all the property of those agrahârams has in the course of time fallen into the hands of Shambogues, Sarishtadârs, Ahl-i-kalam of the old Government who alone can give us the real state of the case and because the cutcherry consider them as funds in which they can draw at pleasure while any hope was left of keeping possession; both these interests would unite in concealing the truth from me, but when their hopes were at an end the chance was that they would take less pains about it and that the Brâhmins being disappointed in their expectations from the cutcherry would inform against them. When Ṭîpû ordered half the agrahârams to be ẕabṭîd the people employed in the survey were bribed to give the Sarkâr the smallest share. This was discovered by Niẕâm Khân 8 years ago who assessed the agrahârams such a sum as made the jâri and zabṭi equal under the denomination of *Hak huṭṭuwali*. This is the money in dispute. If, as I am informed, it has been regularly collected and carried to account of the Sarkâr for 8 years it brings those villages under the head of jâri, but if it has been merely received as a bribe by the Taluk cutcherry I must give it up. This is what I am now endeavoring to learn and what my Mutaṣaddîs are using every means to conceal. There is also some doubt of the authenticity of some of the sanads. In looking over one of Ṭîpû's tâkîds I observed that he directed all behâris' swâstyams in the agrahârams to be zabṭîd. I have taken the hint and ordered accordingly, for it is impossible but many accidents must have happened during the course of the war. This has occasioned great distress among the karnams etc., for they have by false statements converted many of them to their own use. I shall be able, on going to the southward, two or three months hence, to give you a clear statement of the whole.

[*No. XLVII in the original.*]

XVIII

Letter—from Capt. William Macleod, Assistant Collector.
To—Captain Read, Superintendent.
Dated—Salem, the 23rd May 1794.

I have not yet made known my intention of measuring the agrahârams, and I foresee we shall all be damned in the opinion of the *Papers* for making such daryâft into their lands. I imagine they hold their lands in general for half kandâyam and many of them for quarter of what is paid by the Sudras, because they have the best lands and the best situation as to water.

I wish you would mention the nature of these tenures to the Revenue Board. That nothing should hereafter be *undone*, which we do and doubtless they will have much to say with any Collector that may be ruled by a Brâhmin.

Their lands were originally in inâm and in the year Sôbhakrit they were resumed by Ṭîpû, who then ordered the agrahârams to be surveyed and valued, which was done, but in such a manner as to leave the proprietors a sufficiency to live on. The surveyors were Brâhmins who naturally favored their own caste, especially when there was no other check over them, but moormen who were prepared to connive in any scheme that would produce a douceur. In this manner the agrahârams were valued and as a further security against being obliged to pay higher than the valuation it was customary that each agrahâram should pay an annual fee to the Âmildâr and the Sarishtadâr.

We may venture to affirm they pay less now, (by this fee) than they did in Ṭîpû's time. But query—is it *liberal* and intended that we should make them pay more than Ṭîpû? Notwithstanding, it was the effect of corruption and want of investigation they were not much higher assessed. We certainly have a right to consider their lands as subject to be assessed according to our judgments as those of any other caste or village. The religion of the country has been the cause of the Brâhmins holding lands at an easier rent than other castes because they cannot apply to labour and the limit to this indulgence has been three-fourth of the Sûdra kandâyam. If this be granted to Brâhmins in general, have such as held their lands in inâms for ages but were resumed by Ṭîpû any right to expect a further indulgence? I say strictly they have not, because we found them resumed. But ever since their being resumed, the proprietors or more properly the tenants have been in the habit of buying and selling their shares or swâstyams, and they have considered the money they pay annually to the Government as a fixed quit-rent, which they had imagined would not be raised. I know many instances that the surplus after paying their rent is not sufficient for maintaining a family such as when a family has only a very small share of the agrahâram, perhaps a quarter or eighth of a swâstyam. Others again having 8 or 10 swâstyams live in great affluence and could not with good reason complain if their kandâyam was raised 50 or 60 per cent. But such an augmentation would bear hard upon those whose proportion of the land is not more than the family would require, even if they had it free, and have no other means of living.

I would therefore propose to let them off for 10 annas or five-eighths of the Sûdra kandâyam provided five-eighths by the survey might not fall short of the present kandâyam of the agrahârams of a district. For I would always keep it in view that no arrangement or indulgence should in the aggregate reduce the revenue.

Agrahârams which had not been sarvamâniyam, I would make them three-fourth and lands held for more than five years by Brâhmins in Sûdra villages, also at three-fourth the mâmûl kandâyam but no Brâhmin hereafter to be allowed to hold land in a Sûdra village without a special paṭṭâ. Otherwise in time they might be getting possession of lands by the means of reducing a great part of the revenue to three-eleventh because the Government must lose 25 per cent. on all lands held by Brâhmins. But the ceasing of such indulgences would not at any period be attended with a loss to revenue, because the Sûdras who cultivate them now would cultivate them, if there were no Brâhmins in the country.

[*No. XLVIII in the original.*]

XIX

Letter—from Captain William Macleod, Assistant Collector.

To—Captain Read, Superintendent.

Dated—Nâmakkal, the 5th October 1794.

Your general latitude to me about the agrahârams and bhaṭṭavartti puts more in my power than I would wish to answer for and it is of such consequence in my opinion that it should be represented to the Board. Because whatever receive their sanction cannot be changed by our successors and if we make too much rîáyat on Brâhmins without regular authority our successors may say we were Brâhmin-ridden or perhaps something worse. The agrahârams in the Southern Division, if valued as the common farmer's lands, I guess would be worth about 250 per cent. above their present rent. They were all ẕabṭîd but when they were valued by Brâhmins and the same valuation only they still continue to pay. *Query.*—Should their assessment remain as it was fixed by Ṭîpû's mutasaddîs as an indulgence in consideration of their agrahârams having once been in inâm? Or if that indulgence be deemed too great what proportion of such assessments as Sûdras pay should be deducted from their rents on account of being Brâhmins, who are favored in every part of the country and must be favored to be enabled to live?

If the assessments fixed by Tîpû's Government be allowed to remain, there will be no occasion to survey their agrahârams. If the agrahârams are surveyed we must determine *the proportion* to be deducted from the Sûdra like *kandâyam* so as to make them all alike. In the latter case 9 or 10 annas should be fixed of the *ryot kandâyam*. It would be less troublesome not to survey them at all and to leave their rents as they are now with the exception of some here and there which would admit of being raised by the consent of the Brâhmins in preference to being surveyed which they will no doubt consider as rigid measure carried into effect by strangers who have no regard for the sons of Brahma. But surely you have agrahârams in Tiruppattûr and Vâṇiyambâḍi. How have you done with them as to the point in question.

Although I know all bhaṭṭavartti was made ẕabṭî by Ṭîpû I follow one rule hitherto to make jâri all which existed and was jâri ten years ago. I ẕabṭî all that was ẕabṭîd ten years ago and all that was made since that period by shambogues and Âmils.

[*No. XLIX in the original.*]

XX

Letter—from Captain THOMAS MUNRO, Assistant Collector.
To—Captain ALEXANDER READ, Collector of the Bâramahal.
Dated—Tiruchengôḍu, the 23rd January 1795.

Saiyid G͟hulâm Aḥmad was appointed ḳâẕî-ul-ḳuẕât of Sankaridrug in 1788, but he was not put in possession of Ârangapalli his inâm village till 1790, when he procured a sanad in which it is valued at one hundred and ninety-eight kantarai pagodas and an order to receive the balance of the last two years. He quitted the country with Ṭîpû's Âsaf in 1792 and did not return till the present year nor send any person to state his claim. He says that he was carried away by force but as he was preceptor to the Âsaf Shêr K͟hân's children, it is more likely that, having little hope of being allowed to retain his inâm, he followed him from inclination. The office of ḳâẕî-ul-ḳuẕât never existed in this country before 1788. All the necessary duties had always been and are now performed by two hereditary ḳâẕîs, but by the new arrangement they became naibs to G͟hulâm Aḥmad. Such an establishment is rather calculated for a district entirely Muhammadan than for a place like Sankaridrug in which there are not a hundred families of that religion. It would therefore be of no use to resume the ḳâẕî-ul-ḳuẕât; it would only serve to reduce the allowances of the hereditary ḳâẕîs which are at present barely sufficient by depriving them of their fees on births, marriages, etc. He cannot justly complain of his inâm being withheld, since he relinquished it himself nor expect more indulgence than the kuttimani shambogues who had enjoyed their inâms not only from 1788 like him, but, from time immemorial, and were deprived of them under the Company's Government, when it was found inexpedient to continue their employment.

[*No. LXXXVIII in the original.*]

XXI

Letter—from T. B. HURDIS, ESQ., Assistant Collector, Bâramahal and Salem districts.
To—Captain ALEXANDER READ, Collector in the Ceded Districts, north of the Cauvery.
Dated—Krishṇagiri, the 1st November 1795.

In the accompanying sheets I have the pleasure of transmitting to you the result of my enquiry into the claims of the Zamîndârs of the Bâramahal, accompanied by copies of such sanads and tâkîds, etc., documents as exist among them, in confirmation of their right to the lands they pretend to.

No. 1.

Is an original grant from Jagadêva Râyar, the assigner of lands to the most ancient of the Zamîndârs.

No. 2.

Is a corroborative sanad from Nâro Janârdhana Paṇḍit, the servant of Ekôji Râo, for the same land—the originals are now in possession of Vâṇiyambâḍi Koṇḍayya.

No. 3.

Is the sanad of the Cuddapah Nawâb 'Abd-ul Rahmân.

No. 4.

Is a corroborative sanad from Ḥaidar 'Alî Khân—the two originals are in possession of Jagadêv Râmayya.

No. 5.

Is a tâkîd from Ḥaidar 'Alî Khân in favor of Chinna Reḍḍi to Narasanna, Âmildâr of the Bâramahal—the original is in possession of Venkaṭa Reḍḍi, son of Chinna Reḍḍi.

No. 6.

Including 7 numbers are the Orders of Ṭîpû Sulṭân by Râjâ Râm Paṇḍit, the Diwân of the Cutcherry of Bangalore to different Âmildârs of the districts of the Bâramahal to reinstate the Zamîndârs on performance of their engagements in their Zamîndâris—the originals are in possession of Vâṇiyambâḍi Venkaṭarâmayya. An eighth was written to the Âmildâr of Tiruppattûr, but is lost.

No. 7.

Is a valuation of the lands claimed, calculated on their produce.

I cannot but observe that the documents now transmitted convey to my mind fully a decided right in the possession of them to the lands in question. It does not appear that it has ever been questioned by the different conquerors of the country nor even by Ṭîpû himself, since the former both confirmed the old and established new Zamîndâris and the latter on assigning the lands did it, not with a view of annexing them in perpetuity to the sarkâr but of forcing from the holders a present proportionate to their value.

This appears by the tâkîds of Râjâ Râm Paṇḍit to the Âmildârs of the Bâramahal, and a further proof is that had he intended to have retained them he might have done it with equal justice that induced him to demand the present.

His letter to Haridâsayya, the then Âmildâr of the Bâramahal, commanding the assumption of all Zamîndâris and inâms, with the exception of some few therein expressed, appears from the information I have received to corroborate this opinion. But having understood their value it is certain that his first demand of one lakh of rupees for a present was a most exhorbitant assessment on their value. And thence appears an idea of retainment, under a pretext of the Zamîndârs not having fulfilled their engagement in paying the stipulated present.

The lowering this demand from one lakh to 75,000 rupees weakens this presumption and the returning to them their lands with the immunities and privileges before obtaining in the month Mâsi [or March] in the year Saumya (or 1789) proves that whatever his intentions might have been, he was too diffident of himself to violate so openly the Muslim law.

It is extraordinary perhaps that Ḥaidar when he escheated the Zamîndâri, etc., Jâgîrdâris in Bâlâghât to the Sarkâr did not act in the same manner towards the Zamîndârs in the Bâramahal.

I can only account for it by supposing he thought the titles of the Bâramahal Zamîndârs stronger than the titles of those he dispossessed in Bâlâghât; the assignments to the Jâgîrdârs in that country were generally specifically for service to be done for troops to be maintained, or for the support of particular appointments, the

endurance of which had no reference to the sanad, but was solely dependent on the sovereign.

I find on the information of your second report that many of those papers brought as sanads by the Jâgîrdârs of Bâlâghât were merely orders on different Âmildârs for the sums allowed by the sovereign for defraying charges for the maintenance of troops, etc.

It by no means appears that these orders were to be appropriated to the use of the faujdâr or mansubdâr nor does it appear that they were granted *in compensation* for the expense sustained by him, in retaining troops, but for the express purpose of paying those troops, and without any idea of self-appropriation ; this I assert with confidence because if it happened that the revenue allowed exceeded the allowance fixed, the surplus was remitted to the public treasury, which, had there been any idea of individual appropriation, never would have been the case.

There doubtless was an emolument derived from the orders to the possessors ; the measures they took on every change of Government to secure themselves in their appointments plainly shew it and most perfectly evince them to be dependent on the will of the sovereign, and not on the power of the sanad.

Under these circumstances and because length of possession had constituted a right, the dispossessed Jâgîrdârs save one were readmitted to the privileges they claimed upon much more favorable terms than they received from the native powers, a measure which in consequence of our precarious tenure of the country, liberality and policy dictated.

I have been induced to mention the subject of the claims of the Bâlâghât Jâgîrdârs in order to shew that, if policy and liberality justified a readmission to their privileges on the documents they produced, the humanity and equity of the British Government is no less interested in restoring to the Zamîndârs of the Bâramahal those Zamîndâris of which they have been deprived, though the sanad, under which they were held, conveyed them according to customs obtaining among the Hindus as rights indefeasible.

I shall give proof of the above assertion but previously I shall attempt to give a short account of the state of this country just before Jagadêva Râyar's arrival.

In the year 972 of the Hijira or (A.D. 1564), in consequence of Râmarâju, the Vijayanagar Râjâ's power—the four Kings of the Deccan—Muḥammad Kûli Kutb Shâh of Hyderabad—'Ali Adil Shâh of Bîjapûr—Husain Nizâm Shâh of Ahmadnagar and Barîd Shâh—entered into an alliance against the Vijayanagar Râjâ and defeated him at Talikôta, on the banks of the Kistna, took him prisoner, and put him to death ; part of the conquering armies marched on to Vijayanagar which they plundered and desolated, so much that since it has been little more than a heap of ruins, and part carried conquest beyond Anekoṇda.

Negtadaree, the brother of the Râjâ, escaped from the field of battle to a distant fortress (Chandranagiri) whence he sent petitions for peace, the distraction prevailing in his kingdom, and dread of the conquerors prevented his making any arrangement for its internal quiet, the consequence of which was that the dependents on the Râjâ of Vijayanagar on the departure of the Deccanis who soon after turned their armies against each other, seized the country that had been overrun, made themselves Zamîndârs, and each assumed an independent power in his own district. It is more than probable that this assumption is the origin of the rights of most of the Zamîndâris in the countries south of the Kistna.

Penukoṇda about 1½ degree to the southward and eastward of Vijayanagar was at this time governed by Tirumala Râjâ, a descendant of the Vijayanagar Râjâ and who it is very probable, though not[certain,] assumed an independency on the fall of the Râjâ.

It was at this time Jagadêva Râyar, quitting the King of Hyderabad, entertained in his service and received from him the sanads for Trikuṇḍalam and other countries as jâgîrs.

It is probable the tenure on which these lands were held by Jagadêv was similar to that on which the Jâgîrdârs of Bâlâghât held their land and it may be supposed that Tirumala Râyar as an usurper had no right to bestow these lands on Jagadêv and that, if the tenure were similar to those granted to the Bâlâghât

Jâgîrdârs, he had not the power of granting any part of them in perpetuity to his followers. Possession however constituted the right of the former and the grant of the possessor that of the latter and these rights remained unquestioned 215 years, notwithstanding the many changes of Government from Muslim to Hindus and from Hindu to English during that period.

The conquest of either party made no difference, either the law of the conquering nation was established in the country, or that of the conquered suffered to remain. The right in property appears to have been equally respected by the Hindus and Muslim; policy and liberality caused it to be equally regarded by the English.

Tirumala Râyar's right being undisputed Jagadêv's remained unquestioned for the space of near one hundred years and in the beginning of his Government he gave sanads to the most ancient of the present claimants.

To prove my former assertion that the sanads under which these people held their lands conveyed them as rights indefeasible, it is only necessary to apply the Mussalmâni law during their Government, Hindu law and tradition during their administration, and the motives of policy inducing General Smith in 1767 to permit them the enjoyment of their privileges.

The sanad of Jagadêv rendered its possessor independent of the sovereign, it gave him property by contract which was acquired by the act of parties whence it rendered both amenable to the law not exclusively to the sovereign.

This is as it regards the first parties only, the property is granted by the contract in perpetuity, it was unquestioned for 215 years and regularly descended as a proprietary right until the assumption by Ṭipû.

Al Sharîf, whose comments on the Muslim law are frequently referred to, in the Hîdâyâ says that an heir succeeds to his ancestor's estate with an absolute right of ownership, right of possession and power of alienation and Muḥammad himself observes that if a man leaves either property or rights they go to his heirs; the authority of the former and the word of the latter were too sacred to be disregarded and it is very probable that to the Muslim conquerors' knowledge of the law added to the want of their services, the Zamîndârs owed the preservation of their zamîndâris.

In respect to the preservation of their zamîndâris under the Hindu Government I am obliged for want of pointed information to depend rather on tradition and custom than on law; from that tradition and from that custom, however, I cannot but deduce an opinion corroborative of the former, viz., that the Hindus under their own laws were absolute proprietors of the lands, privileges and immunities they inherited from their ancestors because, however absolute the sovereign might be in his legislative capacity, the laws admitted generally were supposed of divine origin with which the power of dispensation never was claimed.

In comparison the sanads of the Jâgîrdârs have no weight with those of the Zamîndârs—the former were provision for service to be done, the latter were in compensation for service to be done; the former was not a contract between parties, consequently had no reference to the sanad in opposition to the will of the sovereign, the power of the latter was derived by the act of the parties from the sanad expressing perpetuity and independent *by their own law* of the sovereign, in as much as, so long as the service on which the tenure was founded was wanted and executed by them, they could not with justice be dispossessed.

Hence I think the right of the claimants to the lands in question is fully established, the hardships they sustained in borrowing money for the balance of their present has a claim upon humanity for alleviation, equally with the re-establishment of their rights upon equity and justice. To detail their sufferings from the extortion of the sowcars they were obliged to have recourse to, would be intruding what has no immediate relation to the case in point and therefore I omit it.

It only now remains to decide on the policy of admitting the claimants to the enjoyment of those privileges according to the customs obtaining under the Native or under the Company's Government or in lieu of these rights to grant them pensions adequate thereto.

Notwithstanding, I think their right indisputable. I conceive the allowing them the power in their villages which they assumed under a Native

Government would be highly inconsistent with the system establishing in these countries, the sanads which grant them the lands give them the property only, not sovereignty although the deprivation of power would by them be supposed an infringement of rights, yet the compelling them to act with lenity and equity to the ryots of their villages would be both humane and just.

Independent of our power to do this I conceive in the strictest sense we have a right so to do derived from the tribute which they pay to the power governing which I conceive they might be intended by the instituter 'Abd-ul Musum Khân as a mark of dependence and vassalage or by thus lowering their means to prevent their creating a petty self-despotic independence to which their ambition and the unquiet state of the country might have prompted them.

I do not presume to determine on the case of these people. I have represented what occurred to me on examining the sanads and the information I acquired from the most intelligent Brâhmins on the subject of right. Your mature knowledge of the manners and customs of the Natives will enable you to ascertain with more exactness than it is possible for me, what is unfinished, and if any part of the above written should coincide with your ideas on the subject I shall feel great satisfaction that I have by so much diminished your labours in seeking for information.

Enclosures.

The kaifîyatnâmâ of the Bâramahal Zamîndârs.

Jagadêva Râyar was a servant of the King of Hyderabad but quitting his service he went to Penukonḍa where at that time Tirumala Râyar descendant of Narasinga Râyar, the Vijayanagar Râjâ, resided.

The ancestors of the Zamîndârs were his followers. After some time Jagadêva Râyar made engagements with Tirumala Râyar who gave him sanads for Trikundalam and other countries as jâgîrs. Jagadêva Râyar then left Penukonḍa and went with his followers to Trikundalam which at that time was a desert.

In this situation he proposed to his followers to settle, promising rewards in proportion to their industry. Accordingly in the Hindu year 1501 or (A.D. 1578) forming small parties among themselves they settled and began to cultivate.

Jagadêva Râyar observing their industry, in compensation granted them lands in perpetuity in different parganas on the following tenures:—

In Jagadêv pargana so called from Jagadêv's name, lands were granted separately—

1 to Kunto pant,
2 to Kêsavanâraṇayya,

the tenure of which was Deshkulkaranî.

In Krishṇagiri pargana lands were granted to Kunto pant, the tenure of which was Deshkulkaranî, and lands were also given to Sênopant, the tenure of which was Deshmukhi.

In Mahârâjagarh pargana lands were granted to Sênopant, the tenure of which was Deshmukhi.

In Tiruppattûr pargana lands were granted separately to Kêsavanarâṇayya, the tenure of which was Deshmukhi, to Kunto pant the tenure of which was Deshkulkaranî, to Akkopant on the same tenure and to Anantayya, the tenure of which was Chhâpa.

In Vâṇiyambâḍi and Pârandapalli parganas lands were given separately to Seshâdriayya and Venkaṭa Pullayya, the tenure of which was Deshmukhi, to Akkopant and Timmappayya, the tenure of which was Deshkulkaranî.

In Mittûr pargana lands were granted to Dâmôdara Dikani, the tenure of which was Deshmukhi and to Chinnanarasayya, the tenure of whose lands was Deshkulkaranî.

In Kallâvi pargana lands were granted to Paraman Dikani, the tenure of which was Deshmukhi and to Râmrâsayya, the tenure of which was Deshkulkaranî.

In Singârapêṭ pargana lands were granted to Lakshminarasayya, the tenures of which was Deshkulkaranî and to Malkâsayya on the same tenure.

In Javâdipûr pargana lands were granted to Kêsavanaraṇayya, the tenure of which wa Deshmukhi and to Akkopant, the tenure of whose lands was Deshkulkaranî.

Thus, villages, inâms, rusûms etc., were settled and granted on the tenures abovementioned.

Jagadêva Râyar and his descendants governed until the Hindu year 1592 (or A.D. 1669) when Musṭafâ Khân on the party of the king of Bijapûr reduced the country for his master; he however did not infringe the immunities granted as abovementioned; his administration continued five years. At the expiration of which time Ekôji Râo reduced the country, who did not do

away the franchises granted by Jagadêva Râyar but granted lands in Pârandapalli pargana to Dobbayya, the tenure of which was Deshkulkaranî and in Muttûr pargana to Lakshmibâlayya on the same tenure.

About this time Zulfiqâr Khân on the part of Alamghîr, king of Delhi, reduced this country; he did not annul any of the abovementioned privileges but granted lands in Jagadêv pargana to Raghupatiayya, the tenure of which was Deshmukhi. His administration continued eight years at the end of which Alamghîr gave this country as a sânak jâgîr to 'Abd-ul Nabî, the Nawâb of Cuddapah, who some time after went to his jâgîr and determined on building twelve forts—

Krishnagiri.	Ârungarh.
Jagadêvagarh.	Mallikârjunagarh.
Kâvalgarh.	Shimmagarh.
Vâranagarh.	Gajanagarh.
Sudarsanagarh.	Mahârâjagarh.
Katôrgarh.	Bujangagarh.

His administration continued thirty years during which time he granted lands to Venkata Chetti in seven parganas—

Tiruppattûr.	Muttûr.
Vâniyambâdi.	Kallâvi.
Pârandapalli.	Singârapêt.
Javâdipûr.	

the tenure of which was Deshmukhi and to Narasopant he granted lands in Mahârâjagarh pargana the tenure of which was Deshmukhi; he also granted lands in Jagadêv pargana to Timmappah, the tenure of which was Deshkulkaranî and in Tiruppattûr pargana he granted lands to Dâsi Reddi, the tenure of which was Nâlgôru, to the same person he also granted lands in the Javâdipûr pargana on the same tenure.

'Abd-ul Nabî's Government ceasing, 'Abd-ul Muhammad Khân's administration began and continued ten years. He annulled none of the above privileges and granted lands in the pargana of Tiruppattûr, Javâdipûr and Krishnagiri to Chellavayya, the tenure of which was Deshkulkaranî and he also granted lands to Hemâdrayya in the parganas of Tiruppattûr and Javâdipûr, the tenure of which was Deshkulkaranî.

'Abd-ul Musum Khân succeeding 'Abd-ul Muhammad Khân governed eleven years, during which time he settled and collected a yearly serîna from the possessors of the lands granted on the abovementioned tenure permitting them to retain their lands; about this time 'Abd-ul Nasid Khân's administration began; it continued eight years in which time he granted lands in Pârandapalli pargana to Pâpayya, the tenure of which was Deshkulkaranî. 'Abd-ul Musum Khân again commenced the Government, his administration continued five years, during which time Dâsi Reddi absconded at the expiration of five years. Haidar 'Alî's administration began and continued one year, he did not infringe the immunities enjoyed by the possessors of lands according to the abovementioned grants; at the end of one year he gave up the country to Benewepada Pant, a servant of the Pêshwa, in lieu of pêshkash. His administration continued two years in which time he granted lands in Vâniyambâdi pargana to Râmayya, the tenure of which was Deshkulkaranî; he collected the serîna permitting the landholders under the abovementioned grants to retain possession.

Haidar 'Alî at this time recommenced the Government and continued it five years. He did not do away any of the immunities.

General Smith's administration then began and endured two years. He did not infringe any privileges before granted.

Haidar 'Alî's Government commenced a third time and continued fourteen years during which time Kondayya, a descendant of Akkopant, the possessor of lands in Tiruppattûr pargana under Jagadêva Râyar's grant, died and left no heirs, the lands were resumed by the sarkâr.

A woman named Sîtamma, the wife of one of the descendants of Akkopant, claimed the lands. Haidar examined her claim and gave her a portion of land but the lands resumed were kept by the sarkâr.

Dâsi Reddi who absconded under 'Abd-ul Nasid Khân's administration from his lands in Tiruppattûr pargana had a brother named Chinna Reddi who claimed the lands with the immunities possessed by his brother.

Haidar favoring him gave him a sanad for those lands and made him Âmildâr of Kâvêripatnam. Haidar did not infringe the privileges granted to the other landholders.

In the year Subhakrit 1782 Chellavayya's son Kuppayya sold the lands and immunities granted by 'Abd-ul Muhammad Khân in Krishnagiri taluk on the tenure of Deshkulkaranî to Râmayya.

In the same year Tîpû Sultân's administration began, who directed Haridâsayya the then Âmildâr of the Bâramahal, to resume for the sarkâr all lands and franchises excepting Devadâyam, Dharmadâya and some official lands and to send him an account of the amount collected

therefrom. Accordingly in the year Krôdhi or 1784 the lands were resumed by the sarkâr from the decendants of those to whom they were originally granted according to the following detail :—

Koṇḍalu paṇḍit's descendant Venkaṭappayya possessed in Jagadêv ...	1
Kêsavanâraṇayya's descendants—	
Kuppayya possessed in Jagadêv	1
Wadul Kuppayya possessed in Jagadêv	1
Do. in Krishṇagiri	1
Streno paṇḍit's descendant Chinnayya in Krishnagiri	1
Do. in Mahârâjagarh	1
Kêsavanâraṇayya's descendant Kâsirâmayya in Tiruppattûr	1
Do. do. in Singârappêṭ ...	1
Do. do. in Javâdipûr	1
Kaṇṇupaṇḍit's descendant Raghupatiayya in Tiruppattûr	1
Akkopaṇḍit's descendant Krishnayya, Inâmdâr in Tiruppattûr ...	1
Anantayya's descendant Anakôttah in Tiruppattûr	1
Sêshâdrayya's descendant Subbayya in Vâṇiyambâḍi	1
Akkopaṇḍit's descendant Koṇḍayya in Vâṇiyambâḍi	1
Do. do. in Pârandapalli	1
Timmappayya's descendant Kimapûr Koṇḍayya in Vâṇiyambâḍi ...	1
Do. do. in Pârandapalli ...	1
Chinnanarasayya's descendant Pâṭṭâbhirâmayya in Muttûr	1
Punnammal Dekani's descendant Muttuchinnayya in Muttûr	1
Râmayya's descendant Paṭṭâbayya in Kallâvi	1
Lakshminarasayya's descendant Râmayya in Singârappêṭ	1
Malkâsayya's descendant Subbayya in Singârappêṭ	1
Aḷagayya's descendant Nâraṇayya in Pârandapalli	1
Lakshmipatiyya's descendant Râmayya in Muttûr	1
Venka Cheṭṭi's son Nârâyaṇa Cheṭṭi in Tiruppattûr	1
Do. do. Vâṇiyambâḍi	1
Do. do. Javâdipûr	1
Do. do. Pârandapalli	1
Do. do. Kallâvi	1
Do. do. Muttûr	1
Do. do. Singârappêt	1
Narasu Paṇḍit's descendant Srînivâsa Râo in Mahârâjagarh	1
Dâsi Reḍḍi's son Venkaṭa Reḍḍi in Tiruppattûr	1
Do. do. in Javâdipûr ...	1
Chellavayya's son Kuppayya in Tiruppattûr	1
Do. do. in Javâdipûr	1
Hemâdrayya's son Rangayya in Tiruppattûr	1
Râmayya's brother Angayya in Krishnagiri	1
Ranôjipaṇḍit's son Venkaṭarâmayya in Vâṇiyambâḍi	1
Do. do. in Pârandapalli	1
Pâpayya's son Kântayya in Pârandapalli	1
Raghupatiayya's descendant Râmayya in Jagadêv	1
Do. do. in Mahârâjagarh	1

On the assumption of the above Zamîndârs' lands they went to Râjâ Râm Paṇḍit at Bangalore who informed them he could do nothing for them without an order from the Sulṭân.

In consequence, they went to Srîrangapaṭṇam and made application to the Sulṭân, the then Diwân, Mîr Muhammad Sâdiq, when their lands and privileges were promised them on condition of their paying 75,000 rupees.

After deliberating some time on this proposal they consented and in consequence, a letter in the year Visvâvasu was sent to Râjâ Râm Paṇḍit, directing their lands etc., to be restored to them on the payment of 75,000 rupees. On this letter being given to Râjâ Râm Paṇḍit they observed that in consequence of the sarkâr having collected the amount of their lands during the last four years forty thousand rupees should be deducted as a compensation. To this, the Diwân said that a distinct order to such an effect must be received from the Sulṭân.

In consequence, Zamîndârs Venkaṭarâmayya and Kântayya went to the presence; the Sulṭân was at that time with his army at Devanhaḷḷi where they had a conference and the collection which had been made during the four years were ordered to be deducted, and to such effect an order was addressed to Râjâ Râm Paṇḍit.

According to this order, Râjâ Râm Paṇḍit deducted the collections of those four years, amounting to 39,000 rupees, for the remainder 36,000 rupees ; the payment was settled in three kists, one at the end of every four months.

By the means of Krishṇa Dâs sowcar 11,000 rupees were paid to Râjâ Râm Paṇdit who soon after went to Srîrangapaṭṇam to give an account of his managements, he remained some time at Srîrangapaṭṇam; the Zamîndârs were afterwards sent for to state the amount of their gross collections and having given up their accounts they returned to Bangalore.

About this time Krishṇagiri taluk was separated from Bangalore and Imâm Bêg was appointed Âmildâr, the Zamîndârs were at this time sent from Bangalore to Krishṇagiri where they paid the remaining 25,000 rupees on account of the Sarkâr to Imâm Bêg who wrote a tâkîd (*vide No.* 6) to the different Âmildârs of the Bâramahal, informing them that the Zamîndârs were going to resume their zamîndâris.

At this time (in the year Sâdhâraṇa) the war began and the collections were made by Captain Read.

In Virôdhikrit the collection in Tiruppattûr, Vâṇiyambâḍi and Pârandapalli were made by Mr. Kindersley and until the month of Chittirai in the year Parîdhâvi when Captain Read's management recommenced, their lands, privileges, etc., were continued to them.

TRANSLATIONS BY T. B. HURDIS ESQ., ASSISTANT COLLECTOR, BÂRAMAHAL AND SALEM DISTRICTS.

No. 1.

In the year Târaṇa on the 5th of the month Pâlghuṇa Jagadêva Râyar Uḍaiyâr Mahârâja gave a parwâna to Vâdala Akkayya to this effect. In the Vâṇiyambâḍi taluk Chinna Vîrappah Nâyar gave to you the village of Kallâvi, this village Alluḍu Chinnayya has assumed and given to others in lieu of wages, paying to you ready money instead of the village.

You in consequence coming to me desire a grant of village as an inheritance. I favoring you do grant to you instead of the village Kallâvi the village Kurubarapalli and besides this as much ground as one candy of seed will sow under the tank of the village of Udayendram and instead of the Yeomiah granted by Alluḍu Chinna I grant you one chatram in the village of Girisamudram; having possessed these, you and your posterity will do the duty of shambogue at Vâṇiyambâḍi.

No. 2.

From the most honored and illustrious Nâro Janârdhan Paṇḍit: may his prosperity ever increase.

To all kârkuns, manigârs, patêls, etc., present and future in the pargana of Vâṇiyambâḍi dependent on the districts of Jagadêv, be it understood. In the year of the Hijira 1072—Akkayya, the son of Venkayya deshkulkaranî of the aforesaid district coming to the presence represented to this effect—

"Until this time my inâms have been continued to me as follows:—

"The village Kurubarapalli in the Hôbli Badanavâdi. A field in the village of Girisamudram. Two hundred gunṭas of wet land in the village of Udayendram. Two hundred gunṭas of wet land in the village of Girisamudram. One hundred gunṭas of wet land in Vâṇiyambâḍi. Two hundred gunṭas of wet land in Ambalûr. Varttana in the Vâṇiyambâḍi taluk: one per cent. per annum on money paid to the Sarkâr and on every hundred gunṭas of wet land, one baḷḷa of grain. This country is now under your power and your kârkuns desire a new sanad for continuing these inâms to me which by your favor, I shall possess."

Akkayya having there represented and his request being asserted to in the presence the abovementioned inâms were continued to him. Do you without any objection give them in charge to him and let him perform his service as deshkulkaranî for them.

It is not necessary to have a new sanad yearly; having taken a copy of this let the original be given to the aforesaid inâmdâr, for him and his posterity.

If any Hindu, Musalman or any person whatever shall in future assume these inâms, may the curse of his religion be upon him. Having understood this let it be continued.

Nâro Janârdhan Paṇḍit's seal and signature are at the beginning and end of the original.

No. 3.

To all deshpâṇḍyâs, ryots, kânûngoes, âmils, present and future in the pargana of Jagadêv, be it known.

It has been lately understood that K. Ragupatiayya, manigâr of the aforesaid pargana, has a large family, many dependents, etc., at a great expense and as on this account my father was formerly petitioned and also my dear brother the Nawâb at which time a sanad was not granted; now according to the former and present petition having observed his good conduct, and thinking him a useful man, I have granted to him as an inâm the village of Madugulapalli in the Hôbli of Tâtel in the aforesaid pargana.

It is necessary the abovementioned village should be left in the possession of the before mentioned man, that the produce of it may be applied to his expense, and that he may be diligent and attentive in the business of the sarkâr.

You will take a copy of this parwâna and will give the original to him.

You need not require a new sanad every year.

Having understood the above order as it is written, you are to act.

The 10th of Zihajja in the year of the Hijira 1144 or fasli 1142.

'Abd-ul Rahîm.

No. 4.

Translation of a tâkîd to Muḥammad 'Alî.

Whereas it is understood that inâms, rusûms, village and land are possessed by Jagadêv Zamîndâr Râghavayya in the pargana of Jagadêv. You will understand if this be true and according to the custom before obtaining continue them to him, causing him to do the Sarkâr business.

The 5th day of Rajab.

Ḥaidar's seal and signature are affixed to the original.

No. 5.

Ḥaidar 'Alî Khân's tâkîd to Narasimha, Âmildâr of the Bâramahal, dated the 18th of the month Mâsi or February in the year Jaya (or A.D. 1774).

Whereas it has been lately understood that the service of nâḍu gauḍa in the parganas of Tiruppattûr, Javâdipûr and Vâṇiyambâḍi which was possessed by Chinna Reḍḍi is now assumed by the sarkâr.

Now let the service of nâḍu gauḍa be continued as formerly without any objection to Chinna Reḍḍi, and let him write the accounts of the taluk and let his sanads, rusûms, etc., be continued to him as to other people.

Having taken a copy of this order, let original be given to Chinna Reḍḍi. The original has Ḥaidar 'Alî's seal and signature.

No. 6.

Jagadêv and Kallâvi.

By order of Tipû Sulṭân, Râjâ Râm Paṇḍit, Diwân of the cutcherry of Bangalore, writes to Saiyid Musa, Âmildâr of Jagadêv and Kallâvi.

Formerly an order was sent from the huzûr to collect the money which the Zamîndârs of Jagadêv and Kallâvi agreed to present and restore to them their inâms.

The Zamîndârs now before me have promised that going to their taluks they will pay the balance of their present to the Âmildâr and will take a receipt.

In consequence, Jagadêv Zamîndârs Râmayya, Anantagiriayya, Kuppayya, Venkaṭapati and Koṇḍayya, Kallâvi Zamîndârs Subba Râo, Pellapayya and Nârâyaṇa Cheṭṭi, in all eight people by means of the Krishṇagiri Killedâr I have sent to you; on their arrival write a list of their names, sign it, seal it, and send it to me.

The balance of the aforesaid Jagadêv Zamîndârs is two thousand eight hundred and thirty-seven rupees, twelve annas (Rs. 2,837—12), on the Kallâvi Zamîndârs two thousand two hundred and fifty-six (2,256); a copy of their kistbandi for the payment of their money I have now enclosed to you; according to this kistbandi quickly collect the money and send it to the toshakhâna separately.

The balance of the produce during the assumption with whomsoever it remains according to the accounts, collect and send in partpayment of the abovementioned balance they owe the Sarkâr.

Having restored to them their inâms see that they do the duty of accountants according to the custom before obtaining.

If the Zamîndârs do not pay their money according to their agreement place peons over them and send them to me.

Take a copy of this tâkîd for the Sarishtadâr's daftars and give the original to the Zamîndârs.

13th of the month Rubâni in the year Sarab 1217. Râjâ Râm Paṇḍit's seal and signature to the original.

Muttûr and Singârappêṭ.

By the order of Ṭîpû Sultân Râjâ Râm Paṇḍit, Diwân of the cutcherry of Bangalore, writes to Y'aqub Khân, Âmildâr of Muttûr and Singârappêṭ.

Formerly an order was sent from the huzûr to collect the money which the Zamîndârs of Muttûr and Singârappêṭ had agreed to present and restore to them their inâms.

The Zamîndârs now before me have promised that, going to their taluks, they will pay the balance of their present to the Âmildâr, and will take a receipt.

In consequence, the Muttûr Zamîndârs Chinnayya, Râmayya, Paṭṭâbiayya, Nârâyaṇa Cheṭṭi and the Singârappêt Zamîndârs Kâsirâmayya, Sêshagiriayya, Subbayya and Nârâyaṇa Cheṭṭi, in all seven people by means of the Krishṇagiri Killedâr I have sent to you; on their arrival write a list of their names, sign it, seal it and send it to me.

The balance of the aforesaid Zamîndârs of Muttûr is seven hundred and twelve rupees, two annas (Rs. 712-2), on the Singârappêt Zamîndârs five hundred and ninety-six rupees (Rs. 596). A copy of their kistbandi for the payment of the money I have now enclosed to you; according to this kistbandi quickly collect the money and send it to the toshakhâna separately.

The balance of the produce during the assumption with whomsoever it remains according to the accounts, collect and send in part payment of the abovementioned balance they owe to the sarkâr.

Having restored to them their inâms see that they do the duty of accountants according to the custom before obtaining.

If the Zamîndârs do not pay their money according to their agreement place peons over them and send them to me.

Take a copy of this tâkîd for the Sarishtadâr's daftars and give the original to the Zamîndârs.

13th month of Rubâni in the year Sarâb 1217. Râjâ Râm Paṇḍit's seal and signature to the original.

Mudavanpalli in Kunnattûr.

By the order of Ṭîpû Sulṭân Râjâ Râm Paṇḍit, Diwân of the cutcherry of Bangalore, writes to Saiyid Ibrâhîm, Âmildâr of Mudavanpalli taluk.

Formerly an order was sent from the huzûr to collect the money which the Zamîndârs of Mudavanpalli had agreed to present and restore to them their inâms.

The Zamîndârs now before me have promised that going to their taluks they will pay the balance of their present to the Âmildâr and will take a receipt.

In consequence, Mudavanpalli Zamîndârs Râmayya, Kuppayya, Rangayya, Raghupatiayya, Nârâyaṇa Cheṭṭi and Koṇḍa Reḍḍi, in all six people by means of the Krishṇagiri Killedâr I have sent to you; on their arrival, write a list of their names, sign it, seal it and send it to me.

The balance of the aforesaid Mudavanpalli Zamîndârs is two thousand, three hundred and sixty-six rupees (Rs. 2,366). A copy of their kistbandi for the payment of this money I have now enclosed to you; according to this kistbandi quickly collect the money and send it to the toshakhâna separately.

The balance of the produce during the assumption with whomsoever it remains according to the accounts, collect and send in payment of the abovementioned balance they owe the sarkâr.

Having restored to them their inâms see that they do the duty of accountants according to the custom before obtaining.

If the Zamîndârs do not pay their money according to their agreement place peons over them and send them to me.

Take a copy of this tâkîd for the Sarishtadâr's daftars and give the original to the Zamîndârs.

13th of month Rubâni in the year Sarâb 1217. Râjâ Râm Paṇḍit's seal and signature to the original.

Vâṇiyambâḍi.

By the order of Ṭîpû Sulṭân Râjâ Râm Pâṇḍit, Diwân of the cutcherry of Bangalore writes to Muhammad Diwân, Âmildâr of Vâṇiyambâḍi.

Formerly an order was sent from the huzûr to collect the money which the Zamîndârs of Vâṇiyambâḍi agreed to present and restore to them their inâms.

The Zamîndârs now before me have promised that going to their taluks they will pay the balance of their present to the Âmildâr and will take a receipt.

In consequence, Vâṇiyambâḍi Zamîndârs Subbayya, Seshâdriayya, Koṇḍayya, Venkataràmayya, Harivayya and Gopâl Cheṭṭi, in all six people by means of the Krishṇagiri Killedâr I have sent to you; on their arrival write a list of their names, sign it, seal it and send it to me.

The balance of the aforesaid Zamîndârs is four thousand, four hundred and eighty-four rupees (Rs. 4,484); a copy of their kistbandi for the payment of the money I have now enclosed to you; according to this kistbandi quickly collect the money and send it to the toshakhâna separately.

The balance of the produce during the assumption with whomsoever it remains according to the accounts, collect and send in partpayment of the abovementioned balance they owe the sarkâr.

Having restored to them their inâms see that they do the duty of accountants according to the custom before obtaining.

If the Zamîndârs do not pay their money according to their agreement place peons over them and send them to me.

Take a copy of this tâkîd for the Sarishtadâr's daftars and give the original to the Zamîndârs.

13th of month Rubâni in the year Sarâb 1217, Râjâ Râm Paṇḍit's seal and signature to the original.

Krishṇagiri, Mahârâjagarh and Pârandapalli.

By order of Tîpû Sulṭân Râjâ Râm Paṇḍit, Diwân of the cutcherry of Bangalore, writes to Kurbân 'Alî Bêg, Âmildâr of Krishṇagiri, etc.

Formerly an order was sent from the huzûr to collect the money which the Zamîndârs of Krishṇagiri and Mahârâjagarh and Pârandapalli agreed to present and restore to them their inâms.

The Zamîndârs now before me have promised that going to their taluks, they will pay the balance of their present to the Âmildâr and will take a receipt.

In consequence, Krishṇagiri Zamîndârs Krishṇayya, Anantagiriayya, Alagayya, Rangappa, Pârandapalli Zamîndârs, Appâjiayya, Kântayya, Râmayya, Nârâyaṇa Cheṭṭi, Koṇḍayya, Seshâdriayya, and Mahârâjagarh Zamîndârs Krishṇayya, Srînivâsa Râo, Anantagiriayya, in all eleven persons, by means of the Krishṇagiri Killedâr I have sent to you. On their arrival write a list of their names, sign it, seal it and send it to me.

The balance of the aforesaid Krishṇagiri Zamîndârs is two thousand, two hundred and twenty-eight rupees and ten annas (Rs. 2,228–10), on the Pârandapalli Zamîndârs (Rs. 935½) and on the Mahârâjagarh Zamîndârs (Rs. 852). A copy of their kistbandi for the payment of the money I have now enclosed to you; according to this kistbandi quickly collect the money and send it to the toshakhâna separately.

The balance of the produce during the assumption with whomsoever it remains according to the accounts, collect and send in partpayment of the abovementioned balance they owe the sarkâr.

Having restored to them their inâms see that they do the duty of accountants according to the custom before obtaining.

If the Zamîndârs do not pay their money according to their agreement place peons over them and send them to me.

Take a copy of this tâkîd for the Sarishtadâr's daftars and give the original to the Zamîndârs.

13th of month Rubâni in the year Sarâb 1217. Râjâ, Râm Paṇḍit's seal and signature to the original.

Kunnattûr.

By the order of Tîpû Sulṭân Râjâ Râm Paṇḍit, Diwân of the cutcherry of Bangalore, writes to Omar Khân, Âmildâr of Kunnattûr.

Formerly an order was sent from the huzûr to collect the money which the Zamîndârs of Kunnattûr agreed to present and restore their inâms to them.

The Zamîndârs now before me have promised that going to their taluks they will pay the balance of their present to the Âmildâr and will take a receipt.

In consequence, Kunnattûr Zamîndârs, Râmayya, Kuppayya, Rangayya, Raghupatiayya, Nârâyaṇa Cheṭṭi and Koṇḍa Reḍḍi, in all six persons by means of the Krishnagiri killedâr I have sent to you. On their arrival write a list of their names, sign it, seal it and send it to me.

The balance of the aforesaid Zamîndârs is three thousand, seven hundred and four rupees, twelve annas (3,704-12-0). A copy of their kistbandi for the payment of the money I have now enclosed to you. According to this kistbandi, quickly collect the money and send it to the toshakhâna separately.

The balance of the produce during the assumption with whomsoever it remains according to the accounts, collect and send in partpayment of the abovementioned balance they owe the sarkâr.

Having restored to them their inâms see that they do the duty of accountants according to the custom before obtaining.

If the Zamîndârs do not pay their money according to their agreement place peons over them and send them to me.

Take a copy of this tâkîd for the Sarishtadârs daftars and give the original to the Zamîndârs.

13th of month Rubâni in the year Sarâb 1217. Râjâ Râm Paṇḍit's seal and signature to the original.

[*No. XXIX in the original.*]

XXII

Letter—from Captain William Macleod, Assistant Collector.

To—Captain Alexander Read, Superintendent.

Dated—Nâvakkurichi, 6th December 1795.

I have to acquaint you that about a week ago some of the most wealthy Brâhmins of the agrahârams of Odiyattûr, Mugalûr, Turaiyûr and Âṇaiyâmpaṭṭi (Âtûr district) having deserted their houses, removed with their families to the Nawâb's district of Ranjangarh which is within eight miles of these villages. The cause of their absconding is, I suppose, that their lands having been surveyed, are to pay an increased rent to Government, which, allowing them on account of their caste and former privileges the greatest indulgence that can possibly be extended with a reasonable attention to the public service, was by the mode hitherto observed in the districts that have been surveyed, rather too moderate than otherwise. The principle followed in assessing the agrahârams from survey in the three tahsîldâris of the Salem district, was to fix their rent, as from one-third to one-half of the amount that Sûdras pay for such lands. Nor were the Brâhmins of those three tahsîldâris so unreasonable as to show any dissatisfaction in consequence of adopting a rule so favourable to them, notwithstanding the rents of some of their agrahârams had been augmented to more than double their late assessments. It may be thought that the scale which I observed was too favourable for them, but I am confident it cannot be thought the reverse. The necessity of favouring them is obvious because being by their religion forbid to labour, Brâhmins cannot derive an equal profit from farming as the other castes, or in other words, to be enabled to live, they must enjoy either sincere [*sic*] situations, or possess land at a reduced rate of assessment. In some villages their shares are so small and subdivided that, if their rents approached the rate paid by the Sûdras, they would not have a sufficiency to subsist on; and the assessment should vary a little according to the magnitude of shares or the number of families to be supported. For in a village where each share is valued at pagodas 100, the tenants can afford rather a higher proportion of rent than in another, whereof each share may be valued as worth not more than pagodas 30 yearly.

The assessments of the beforementioned four agrahârams were fixed at about one-third of the Sûdra assessments in the circumjacent villages. It was three days subsequent to this being notified to them that some of them disappeared. The others who are by much the less opulent are quiet in their villages, having declined to join the cabal. The absentees have also prevailed on some of the Brâhmins belonging to the Bêḷûr district whose agrahârams had been settled five weeks before to join them.

I was not unacquainted with the state of the agrahârams being such as could have afforded a higher rent than they paid for the last three years which was the assessment made by the Ṭîpû's Sarishtadârs. But as the survey was going forward I was unwilling to make any change until by means of the survey their condition would be accurately ascertained.

It is also to be adverted to that they used to pay fees to a very high amount to the revenue servants during Ṭîpû's Government for conniving at the reduced rate of their assessments, so that they have paid the amount of those fees less since the commencement of the Company's Government to the time of the survey taking place there [*sic*] they used to pay when under Ṭîpû's Government and I doubt that the increase of their rents as may be settled by survey, will much exceed the amount which they had formerly disbursed in bribes.

In explanation of the tenure by which the agrahârams were formerly held and of their present situation, I forward the accompanying memorandum, which with this letter (if you approve) I request may be laid before the Board of Revenue. For I am wishful to be authorised either to resume entirely every indulgence from the absentees or that I may be permitted to raise their assessments to three-quarters of the rate paid by Sûdras, as it is extremely necessary for the sake of example to make them feel the consequence of their very unreasonable contumacy, which appears to have forfeited every claim on indulgence and would be impolitic to pass over unnoticed.

ENCLOSURE.

The agrahârams in the Southern Division were, since the country was subject to independent petty chiefs, enjoyed by *Brâhmins* in sarvamâniyam or perpetually free of rent. They were continued as free lands during the Hindu and Ḥaidar's Government of Mysore. But Ṭîpû finding that so larger a proportion (and commonly the richest) of his dominions was enjoyed free by Brâhmins, ordered the agrahârams to be all resumed in the year Krôdhi, 1784-5, and at the same time directed his âmils to survey their lands and assess them as the other villages were assessed.

The Âmildârs being mussalmen and unacquainted with business were satisfied with the receipt of fees and left the execution of this command to their Sarishtadârs who had strong motives in favor of assessing the agrahârams, and they were ready to receive bribes on such occasions as tokens of charitable condescension. For these reasons the rents fixed for the agrahârams at the time they were resumed amounted to not more than (according to the scruples of the persons employed in determining them) from 10 to 30 per cent. of the rate of rent paid by Sûdra farmers.

During subsequent years, care was taken from time to time to fee all revenue officers. The concealment of the real state of the agrahârams became a constant fund of great emolument to revenue servants which was easily preserved, because all management of detail was in the hands of the Brâhmins.

Agrahârams are divided into shares of from four to upwards a hundred each. The shares being saleable and hereditary it may so happen that one family has ten shares, while another has not more than a quarter of a share.

The assessment of the agrahârams during Ṭîpû's Government was not raised before the present survey, that being the best occasion to judge of the proper alterations to be made.

[*No. L in the original.*]

XXIII

Letter—from Captain ALEXANDER READ, Superintendent and Collector.

To—Captain W. MACLEOD, Assistant Collector, Southern Division, Bâramahal and Salem.

Dated—Tiruppattûr, the 29th December 1795.

The subject of your letter, dated the 6th instant, requiring it appears a speedy decision, I am sorry the late interruption I have met with has prevented my turning to it sooner, especially as affecting individuals that have an undoubted right of inheritance to their lands, it is on that account deserving much consideration.

Wishing to investigate their claims myself, and seeing that my settling their rates of assessment will be the more agreeable to them after what has happened, I request you to inquire whither they are gone and order them to come to me at Tiruppattûr, also to bring their several sanads or such other documents as may

serve to establish their claims to their villages, and define their quotas of its produce hitherto paid during different periods to the sarkâr. All this I apprehend may eventually be necessary, for the Board may think that quota alone, which was originally stipulated in their grants, the legal demand upon them, otherwise, what they really paid to Ṭîpû, not what he intended they should pay; and as whatever may be done in their settlement must receive the Board's sanction it is necessary to furnish it with full information on the subject. I shall learn of them all they choose to give and you can no doubt supply what they may withhold. There being no villages in this quarter, properly termed Agrahârams, I only know of them what I learned in my inquiries at Salem, which is as follows:—

(1) *Êkabhôgams* are villages in freehold that are wholly the property of one person and pay no rent or tax whatever to the sarkâr.

(2) *Agrahârams* are villages in freehold that are wholly the property of several persons, and pay no tax whatever.

(3) *Shrotriyams* are villages in a tenure, similar to our copy hold estates, the property of one or several persons that pay a tax or quit-rent to the sarkâr.

As you have particularly mentioned their being divided among the proprietors into shares, and you speak generally of what they pay and you propose they shall pay to the Company without distinction, I apprehend that since they have been resumed and restored, they are all now, whatever they formerly were, on a footing, [*sic*].

As already observed it was the shrotriyams alone (the only denomination of agrahârams in the Bâramahal) that paid government anything, and that was according to their original conditions of tenure. Here those conditions are of five kinds :—

(1) Those whose proprietors pay a fixed jôdi or quit-rent annually in money.

(2) Those whose proprietors pay a certain proportion, that is, an eighth or a quarter of the annual rent in money.

(3) Those whose proprietors receive a specific sum out of the annual rent.

(4) Those whose proprietors receive a certain quota, such as, an eighth or a quarter of the annual rent in money.

(5) Those whose proprietors receive a certain quota of the produce in kind.

Thus, I have given you the distinctions among them with which I am acquainted, that if any of them subsist in your division, you may furnish me with any additional information and specify in a statement of all the agrahârams in your division, the number and amount of those under each condition of tenure in every district. I think however from your account of them that they must be all the same and of consequence more properly termed Shrotriyams than Agrahârams.

I wish you at the same time to inform me if you have adopted, since the transmission of your statement of pagoda inâms, any regulations respecting the Dêvastânam and Bhattavartti and what rules you think the most advisable in respect to Ûligamâniyams. Seeing daily that the latter are mortgaged by their incumbents, and that either the mortgagee must be deprived of what he deems his lawful property or the person officiating of his support, I am of opinion that all the Ûligamâniyams should be annexed to the sarkâr lands and every servant of revenue down to the tôti should be on monthly pay. That would abolish the remains of a system founded in rude times, bringing the whole revenue and the whole disbursements into the public account.

Though I have occasionally touched on these matters, I think it very probable that, like myself, you are not yet sufficiently prepared to speak pointedly on many things of this kind and that, on account of daily routine and monthly accounts, the business of the survey and of the settlement in lease, will be nearly done, before it will be possible for us to arrange it thoroughly. Furnish me however with statements of whatever branches of it you may be able to complete as they may facilitate my arrangements.

[*No. LI in the original.*]

XXIV

Memorandum by Captain William Macleod, Assistant Collector, in reply to Captain Read's letter of the 29th December 1795.

1. Captain Read's definition of *Êkabhôga* villages corresponds with the idea I had of it. But in the southern division all the *Êkabhôga* villages were resumed, since which period they paid rents. In the lease settlements I have observed the same rules in assessing them as the agrahârams—that is, making their rents about one-third of their value.

In the Salem district there was one village Gôpinâdapuram which belonged to a sanyâsi and was, when it had been resumed, assessed at 35 fanams only, although it was worth pagodas 150 and other villages of the same description were assessed at about a fourth of their value.

2. *Agrahârams* are villages or streets belonging to, or inhabited by Brâhmins, whether paying rent or freehold.

Sarvamâniyam agrahârams are villages which are perpetually free of rent to Brâhmins. They are divided into shares, which are salable and hereditary, the number of shares depending on the extent of the village is from ten to one hundred and twenty.

The agrahârams in the southern division were in sarvamâniyam until they were resumed by Tîpû in the year Krôdhi, when he ordered his âmils to assess them as the other lands were assessed. The Sarishtadârs or District accountants were employed to assess them. They being Brâhmins and often proprietors in the agrahârams were interested in fixing the rents as low as possible, and their readiness to receive bribes tended also to operate to the same effect.

The agrahârams being at this time entirely resumed were assessed according to the zeal on correspondence [*sic*] the persons employed at from a quarter to tenth of their value. Although from this period they ceased to be freehold, the Brâhmins as usual continued to be the farmers and the shares were salable and hereditary as before, although they naturally were sold for less money than when they had been free of rent.

The only agrahârams, which have sanads from Ṭîpû to the southward of Toppûr, are about twenty in Sankaridrug, two in Nâmakkal and two in Paramati. These agrahârams are called *Ardhamâniyams* because they have Ṭîpû's sanads for enjoying half their former estates free of rent. The other half is rented at the same rate as Sûdra lands or at least supposed to be so.

The resumed agrahârams were understood to be subject to annual assessments, because they got annual paṭṭâs and their rents were liable to changes consequently: they were not *Shrotriyams*.

In many agrahârams there is a considerable portion called sarkâr's share, which had been escheated to government through different causes as forfeitures, non-inheritance, etc. These shares are farmed for higher rents than the Brâhmin shares.

All agrahârams in the southern division come under the definition of resumed agrahârams with the four exceptions abovementioned, which alone had been restored in part.

3. *Shrotriyams*, I understood to be villages given in perpetual lease paying a certain fixed rent, but I have not yet met with any true sanad for shrotriyams by which the tenure was clearly defined. On the contrary I have met with false sanads.

The allusion made by Captain Read in this paragraph applies to resumed agrahârams which are no doubt all on an equal footing. I never make a distinction on the same agrahâram but I assess the smaller agrahârams at rather a lower rate (about $\frac{1}{16}$) than the greater agrahârams, because the whole value of a share in the one may be only 30 rupees, while that of a share in the other may be 150 rupees.

Shrotriyams as well as other mâniyams were resumed in 1784 and ordered to be assessed at from a third to a half of either the rents or the lands; they may be considered as sufficiently indulged.

In regard to pagoda inâms, etc., I observe the following rules:—

I make tasdîks for dêvasthânams amounting to the sums which may appear necessary to carry on their ceremonies without requiring any assistance from the

farmers. These tasdîks are made on rather a liberal than circumstanced scale. As much of their ancient inâms are given back to the dêvasthânams as will complete the amount of their tasdîks. The rents of their inâms are collected and paid into the district cutcherry from whence it is issued agreeably to the moyen zâbita.

Dêvâdâyam inâms of inferior places of worship are the lands belonging to the village swâmi houses. These I leave generally as I find them. In some instances I raise their quit-rent.

Bhaṭṭavartti, I settle according to circumstances, sometimes making it entirely free, at other times making it pay a certain quit-rent or resuming it. Bhaṭṭavartti was all resumed by Ṭîpû in the year Krôdhi. None of the claimants have sanads from him, and but few have the shâsanams or palm leaves and many of these which are preserved are forged. I shall hereafter send you particular statements of the Ûligamâniyam.

[*No. LII in the original.*]

XXV

Petition—from Raghupalli Srînivâsa Aiyangar, etc., 36 undersigned Brâhmins of twelve agrahârams (villages inhabited by Brâhmins only) in the Districts of Salem and Anantagiri under the management of Captain William Macleod.

To—Edward Saunders, Esq., President of the Revenue Board.

Dated—the 31st December 1795.

That your petitioners most submissively assume the liberty to represent to your Hon'ble Board that their ancestors have been continued to enjoy the abovesaid agrahârams by way of sarvamâniyam or free gift for the space of 300 years from different Governments of Gentus and the Mughal Government, to wit—

That in the Government of Râyar or a Gentu Prince they enjoyed it for the space of 110 years, who was the first person that had granted this free gift to your petitioners' ancestors.

That in the Government of Mahrâtta for the space of 30 years.

That in the Government of Madura samastânam for the space of 60 years.

That in the Government of Kartar or the Râjâ of Mysore for the space of 60 years and in the Government of Ḥaidar 'Alî K͟hân for the space of 40 years.

That some time after the death of Ḥaidar 'Alî K͟hân or in the administration of Ṭîpû Sulṭân who did send for your petitioners and demanded of them to pay a certain sum of money yearly upon the income of their above said free-gift villages. Accordingly your petitioners continued to pay the money in proportion to the yearly income of their free-gift villages till 8 years.

That after the abovesaid districts fell in possession of the English Government, Captain Macleod was appointed as a Collector thereto, when your petitioners requested him to permit them to enjoy their right according to mâmûl free of any rent, to which he said, that he cannot do so, unless he obtain the consent of your Hon'ble Board for the same and ordered them to continue in the payment of the yearly rent as was done to Ṭîpû Sulṭân. Accordingly your petitioners were continued to pay the said rent money to the Company for three years.

But now your petitioners are extremely sorry that Captain Macleod hath caused the lands of their free-gift villages and their topes, large wells, êris, etc., even the mount and wood thereunto belonged [*sic*] to be surveyed, that upon your petitioners demanding the reason of his making the new custom of surveying the mount and the wood he did most unjustly oblige them to pay a fine of 69 rupees by committing them into confinement, this gentleman did likewise compel some of your petitioners to put their signatures to the account taken by his servants in regard to the estimation of their free-gift villages as aforesaid after having confined them and required them to pay the full rent for their villages as was accustomed by their neighbouring villages people, which induced your petitioners to repair to Madras in hopes of obtaining justice which the said gentleman hearing, he immediately caused their houses to be shut up and sealed, by having turned out their women and children from their houses by giving an order to his Tahsîldâr by

the persuasion and instigation of an evil-minded Brâhmin who is employed under the said gentleman as a Sarishtadâr, your petitioners are very poor having no other protection but that of your Honourable Board on whose impartial justice and equity they had placed their sole confidence.

Your poor petitioners therefore most humbly entreat your Honourable Board will take their above deplorable case into your most serious consideration and graciously be pleased to issue out an order to the said Captain Macleod to leave your petitioners to enjoy their free-gift villages according to mâmûl as your petitioners are very poor Brâhmins having no other dependence to secure their free-gift villages for they have been living happy under the Government of Gentus for the space of 300 years and enjoyed their free-gift villages without any molestation even in the Government of the Honourable Company, they have enjoyed their villages in peace and lived happy, but now they undergo much hardship by the usage of the said Captain Macleod in doing speedy relief in this your petitioners' grievance. We in duty bound and posterities pray for ever.

Signed.

Raghupati Srînivâsa Aiyangâr.
Haridâsa Venkaṭêsan.
Râmaswâmi Sâstri.
Sengara Nârâyaṇaiyan.
Râmaswâmi Aiyar.
Sêsha Aiyan.
Venkaṭakrishṇaiyan.
Gopâlaiyan.
Lakshmaṇapati Sâstri.
Appâvaiyar.
Dharmaiyar.
Ananthanârâyaṇaiyan.
Nârâyaṇa Aiyangâr.
Râmaswâmi Aiyar.
Sôma paṇḍithan.
Subbarâyar.
Chidambara Aiyar.
Yagema Dîckshadar.

Signed.

Venkaṭarâmaiyangâr.
Chinnaswâmi Aiyar.
Gopâlakrishṇaiyan.
Muthaiyan.
Sêsha Aiyar.
Subba Aiyar
Sûri Aiyar.
Dickshadar.
Râmânuja Aiyangâr.
Vedanârâyaṇaiyan.
Krishṇan.
Sâmanayyan.
Srînivâsa Aiyan.
Subba Aiyan.
Vaṭṭalachâriar.
Lingaiyan.
Ranga Aiyangâr.
Ayyâh Dîckshadar.

List of the names of the above twelve Agrahârams:—

Tiḍâvûr.
Tammampaṭṭi
Nâvalûr.
Odiyattûr.
Arâṭṭi Agrahâram.
Nâṭṭâr Agrahâram.
Malliyakarai.
Sîliampaṭṭi.
Sankasamudram.
Sinnamasamudram.
Erramasamudram.
Tirumalasamudram.

(A true copy.)

S. R. LUSHINGTON,
Ag. Revenue Secretary.

ENCLOSURES. No. 1.

[. . .] About three hundred years ago, when Madura Tirumala Nâyak ruled over the Bâramahal and Salem districts, he came from Madura to the village of Mâmuṇḍi, and performed the act of vâla vâmana mudra or ceremony of marking out the boundaries, by placing stones at the four sides of the agrahâram, which consisted of the village of Mâmuṇḍi and four other adjacent small villages, and divided the said agrahâram into one hundred and fourteen shares. During the Mysore Government, one of the Brâhmins [. .] a half of one of the shares, [. .] the purchaser dying without [. .] the half share became the people [. .] sarkâr and the remaining share [. .] continued until the year [. .] Krôdhi or Fasli 1193 [. .] Agrahâram to the Brâhmin [. .].

Ṭîpû, who was graciously pleased to restore three of the villages, with all the wet and dry lands belonging to them and gave the Brâhmins a sanad for the same, under his seal and sign manual. The Brâhmins came back to their villages and showed the sanad to 'Abd-ul Raḥmân the Âmildâr, who put in their possession the villages of Mâmuṇḍi, Kuṭṭipâḷaiyam and Karichchipâḷaiyam, and the dry land appertaining to them but he reserved for the sarkâr a half of the wet lands situated below the tank and nallah. In the year Viswâvasu or A.D. 1785

Note[1].—Dots within square brackets denote portions lost in the original.

[. .] rented out the other two villages [. .] Nallagavundanpâlaiyam, and [. .] the sarkâr half of the wet [. .] for the term of seven years, to [. .] Brâhmins, for the [. .] of seven hundred [. .] however before the [. .] seven years, the Bâramahal and Salem districts, came into the hands of [. .] two villages, and the sarkâr [. .]. Wet lands were continued as farming at rent to the beforementioned Brâhmins at the annual sum of three hundred and twenty kantarai chakrams. In the Fasli year 1203, or A.D. 1793 the rent was raised to the sum of three hundred and sixty-eight kantarai chakrams. In the Fasli year 1204 or A.D. 1794 the rent was increased to four hundred and forty-three kantarai chakrams which rent was regularly paid by the Brâhmins during the three years.

No. 2.

An account of the sums of money that have been exacted under pretences from the Brâhmins over and above the stipulated rent.

Nanjayya the present Tahsîldâr first asked us, what sums of money we had given as bribes to the people in office during Tîpû's Government; we answered that we [. . .] muchilikâ or written declaration to that purport which we gave him. After taking the muchilikâ he said that all the Brâhmins who possessed agrahârams, had given bribes formerly and that no doubt we had done the same, and therefore he sent peons, and by force extorted from us the annual sum of one hundred and forty-two rupees, amounting in the three years to the sum of four hundred and twenty-six rupees. Besides the above sum, he has on the plea of Nanacrissu [*sic*] exacted from us two hundred and fifty rupees. It also became necessary to clear out the nallah belonging to the agrahâram which expense is usually defrayed by a general contribution from the inâmdâr Brâhmins, but he mortgaged two cawnies of fallow land to four Brâhmins, named Sâmayya, Râmayya, Patta Âchâri and Kuppa Âchâri and took from them one hundred Kôt Gopally chakrams, and applied it to the defraying the expense of clearing the nallah. Lately Narâyan Râo Brâhmin has been sent by Captain Munro to the different villages in order to enquire into the collections, who had exacted twenty-three rupees from the aforesaid four Brâhmins on a plea of their not having paid two years' rent for the mortgaged land, and although we expostulated with him, and represented that, if rent was proper to be paid, it ought to be given to us as the land, [*sic*] yet he would not listen to us.

It is customary in the agrahâram to give away yearly forty-seven rupees in alms to mendicants, etc.; and notwithstanding that sum has always been given away annually, Nanjayya, the Tahsîldâr, has extorted that sum from us on the plea of its being an illegal donation. So that during the three years Nanjayya, the Tahsîldâr, has taken from us the sum of seven hundred and forty-six rupees over and above the stipulated rent.

In the Râkshasa samvatsara or A.D. 1795 the lands of the agrahâram were measured, when the lands of the three villages were ascertained to be seven hundred and fifty-two guntas of dry, and six thousand guntas of wet land and the lands of the two sarkâr villages that formerly belonged to the agrahâram were also measured and proved to be six thousand guntas of wet land and fifty guntas of dry land. After the measurement Captain Munro's mutasaddîs advance a claim that the sarkâr is entitled to a half of the excess of two hundred guntas of land in favour of the three agrahâram villages in comparison with the two sarkâr villages. On the mutasaddîs making this demand we made a complaint to Captain Munro, who gave it in our favor and we remained quiet on that head for two years.

At this juncture, Captain Munro having come to Sankaridrug, Nanjayya has renewed the aforesaid claim and demands forty kantarai chakrams for the one hundred guntas of land at the rate of twenty chakrams a year. Whilst we rented the two sarkâr villages we sowed three cawnies of land in the bed of the tank with jonnalu and on the pretence of our having cultivated it without informing the sarkâr, he has assessed and requires the sum of fifteen kantarai chakrams. When the dry land of the two sarkâr villages was rented out to us the estimates of the extent of the land fell one gunta and nine annas short of the real extent which mistake being discovered Ghulâm Husain, the Tahsîldâr, rectified it by taking from us six kantarai chakrams by way of a two years' rent for one gunta and nine annas of lands on which account we expostulated with Ghulâm Husain against the injustice of his taking more than the stipulated rent but he would not pay any attention to us. At this time Subbarâya, a Brâhmin of Captain Munro's, insists upon our paying twenty-two chakrams in addition to the former sum of six chakrams.

In the year Ânanda or A.D. 1794, we borrowed four hundred rupees from the sarkâr to repair the tank and expended two hundred and ninety-one in that business, the remainder of the sum being one hundred and nine rupees were paid to Nanjayya, the Tahsîldâr. At another time we borrowed one hundred and nine rupees in order to defray the expense of clearing out the nallah. For to reimburse this sum a contribution was levied on the Brâhmins of the agrahâram and the money being raised the debt to the sarkâr of two hundred and ninety-one rupees was discharged and the money that was borrowed from an individual was also paid off. Nanjayya requested an account of the cost in repairing the tank which we said amounted to two hundred and ninety-one chakrams. He then desired to know what sum we had levied by a contribution; we answered four hundred rupees as the expense in clearing the nallah had come to one hundred and nine rupees; on this he replied that no mention was made of the nallah at the time of the estimating the expense of repairing the tank and that as we had taken upon ourselves to levy one hundred and nine rupees more than was appropriated for the purpose, he demands that sum from us on account of the sarkâr.

He also requires an increase of sixty rupees on the mortgaged lands in addition to the twenty-four rupees that was formerly paid by the Brâhmins that hold the mortgage alleging that by the late survey the mortgage land exceeded two cawnies in extent. In this manner Subbarâya has been persecuting us, we went to him and asked why he treated us so unjustly and requested that he would desist. He answered that, if we would inform against such of the public officers as had taken bribes during the Company's administration, he would be more favourable towards us. We replied that we had neither given nor taken bribes so that we could not say anything on that head; this refusal increased his spleen against us and we went to lay our complaint before Captain Munro, when Nanjayya, the Tahsîldâr, interfered and contrived to prevent Captain Munro from attending to what we said. As we had no other person to redress our grievances we have come to you.

[*No. LIII in the original.*]

XXVI

Letter—From Captain WILLIAM MACLEOD, Assistant Collector.

To—Major ALEXANDER READ, Superintendent.

Dated—Salem, the 5th January 1796.

I am favoured with your letter of the 29th of last month, and agreeably to your directions, I shall desire the Brâhmins of Odiyattûr, etc., to proceed to Tiruppattûr, should they make their appearance.

I beg leave however to submit to your consideration the tendency which, settling their assessments in a manner more indulgent than I had designed, may have in encouraging the most unreasonable resistance to my authority, while acting under your orders. With this idea I conceive that such cases should on every possible occasion be finally adjusted by the person who may have begun them; at the same time that the most implicit obedience to your directions must be observed and faithful statements of facts furnished so as to enable you to decide impartially, but leaving the execution of orders to the others who may have received them.

From the purport of your letter I apprehend the memorandum which accompanied mine had escaped your notice, as it contained a hasty definition of the nature and tenure of agrahârams.

These in question were resumed by Ṭîpû in 1784. They have no sanads and consequently are not freehold, but as they were once freehold, the tenants who possess them at present being Brâhmins, require to be assessed at a lower rate than other castes.

In the districts of Nâmakkal and Paramati there are four agraharâms, the Brâhmins of which had obtained *sanads* from Ṭîpû (subsequent to his resuming all inâm agrahârams) expressing that they were granted half of their agrahârams respectively in *mâniyam*. Of this description there are upwards of twenty agrahârams in the district of Sankaridrug which are called Ardhamâniyam agrahârams to distinguish them from the others which are termed ẕabiṭi agrahârams.

Sankaridrug having been the residence of Ṭîpû's head Âmildâr in this quarter all the half freehold agrahâram lands were divided into two equal parts, one part being called the sarkâr or resumed share and the other mâniyam or freehold.

This division was found necessary to be made. The Brâhmins refused to pay a fair rent for the resumed portions [. . . . ?]than half the rent which had been fixed upon the preceding year when they were all resumed; which assessment was in general about an eighth of the real value. But even after this division took place, the Brâhmins had influence enough to keep the management of the resumed lands in their own hands by which means the cultivators being under their authority, were easily prevailed upon to cultivate the whole of the freehold lands, and neglect the cultivation of the resumed lands entirely, so long as any fallow land might remain among the mâniyam lands. I recollect that in 1793 the Brâhmins of Sankaridrug waited upon you at Madras complaining of the hardship of Mr. Munro having settled the resumed lands in such a manner as to stop these abuses by depriving the Brâhmins of the management of them. You were pleased to approve of that measure.

As the Brâhmins who got the sanads subsequent to their agrahârams being resumed do now literally enjoy not more than half their original inâms by your sanction, it can be no infringement upon right to assess the agrahâramdârs who have no such sanads at a third of their value, or if they object to that, they might be given half their lands in inâm, by which means Government would receive at least the full amount of what I had proposed.

The agrahârams of the Southern division at present more properly, before the survey, pay about 10,000 pagodas. I estimate their gross revenue at pagodas 60,000, out of which they can afford to pay Government 20,000 without infringing upon their rights or imposing any hardship upon them.

[*No. LV in the original.*]

XXVII

Letter--From Captain William Macleod, Assistant Collector.

To—Major Alexander Read.

Dated—the 23rd January 1796.

Understanding that the Brâhmins, who went to the Presidency and referred to in my letter of the 6th December, have gone to you at Tiruppattûr, I have the pleasure of forwarding to you an abstract of the lands of two agrahârams in this district with the valuation by survey. The Brâhmins had apparently agreed to the mode proposed therein, when on a sudden, having got leave to go from the cutcherry to their families on account of a feast, they left their villages.

I have great reason to believe the Brâhmins were induced to undertake their travel to the Presidency by a man called Râmaswâmi who served Captain Campbell as his dubash when he commanded Âtûr. This man, if I am not misinformed, told them in December 1794 that they should not submit to have their villages surveyed, nor to have their rents raised, that it only required a considerable number of them to give in petitions of complaint, a thing usually done at Madras and he would procure persons to draw them out in English.

Six months ago, when Surveyors were sent to measure the lands of these agrahârams, I was obliged to fine some of the Brâhmins for refusing to witness the measurement or give any accounts which the Surveyors required. At that time they declared their intention of complaining at Madras against a survey being made of their villages. But those who were sent to the Presidency were so sensible that their behaviour was irregular, that in a few days after I forwarded my letter to you regarding them; the Brâhmins of the Odiyattûr and Nâvalûr, who had remained in their villages, offered to receive the paṭṭâs of such as were absent. I told them it was then too late, as I had addressed you respecting them.

The influence which Brâhmins have over the Sûdras is too well known to require remarks.

The Brâhmins who went from this and Bêḷûr district prevailed on a few ryots from Bêḷûr to accompany them, with the view of strengthening their own complaint.

These ryots were led by Koṇḍa Nâik of Paḷḷippaṭṭi, who, having been formerly a dafedâr of kandâchâr peons, had scarcely paid any rents during Ṭîpû's Government, his services which are not now required having been then deemed as the equivalent for rents.

The survey naturally put him on a footing with other farmers. He had likewise used to be security for the hill people of *Sherwaimalai* (Shevaroy), an abuse which I discontinued, because I found it was not necessary to make them punctual. Security is commonly purchased among the natives. These circumstances depriving Koṇḍa Nâik of certain annual emoluments, consequently made him dissatisfied with any system that curtailed his former perquisites, and easily persuaded to join any party in complaining against the present mode of assessments.

In case you may think proper to lay the accompanying statement before the Revenue Board, I have reduced the measurement into cawnies and made an estimate of the rents that such lands would pay in the Carnatic by the regulations

of Râyâji which still obtain throughout the Arcot Subhedâri and by which all Brâhmins are assessed at three-quarters of a full rent as paid by Sûdras.

While I had the perusal of the Revenue Regulations, I did not take a copy of them, for, to the best of my recollection, I had not an English writer at that time. The paragraph which you have forwarded to the districts to be published shall be translated from the Hinduvi to English at Madras, and proclaimed in every village.

[*No. LVI in the original.*]

XXVIII

Letter—from Major ALEXANDER READ.

To—Captain MACLEOD, Assistant Collector.

Dated—the 2nd March 1796.

I herewith transmit to you a copy of a letter from the Revenue Secretary covering two petitions addressed to the Board, and copies also of them, one of which is from the ryots of the Mûral hôbli, and the other from the Âtûr district.

I have received your communications on both their subjects, and shall answer them when other business will permit.

This is only to inform you that I cannot prevail upon the Brâhmins that compose 5 of the 12 Âtûr agrahârams (who, it appears, are all that went to Madras) to agree to your settlement for the current year, though I have assured them that the same should not be imposed upon them the next year, unless it should prove upon investigation that it is as favourable or nearly so as you proposed.

They allow your intention of demanding only a third of the rents that would be exacted of Sûdras is very indulgent, but they affirm that owing to the assessment of fallow lands being included and other causes, they could not realize that third. However that may be, it is certain that rather than keep the possession by consenting to pay it for the current year only, they will forego all they might get over and above and take the chance of getting back their lands. That is possibly to induce a conviction of its exorbitancy but admitting their lands to be over-rated, I cannot suppose you will not be able to collect two-thirds of the present assessment.

Though they will not return till their settlement be finally fixed, do not bring to account the two-thirds of the whole assessment or whatever more than their portion of it you collect until the pleasure of the Board as to the disposal of it be known, for, it may choose to give it up to them, if they should accede to your settlement, and it may be still more indulgent.

As they are to be totally excluded in the meantime, and your collections from their villages will of consequence be in several instances from their families or dependents as kurîs, they have made two requests, one of them is that they may not be pressed for immediate payment of the whole of what may be due from them, and they promise that the whole shall be paid up within the year. The other is that their families may be permitted to return to their houses. I have assured them that both shall be done.

The Brâhmins who are the tenants of other five villages of the Salem district have likewise been here 15 or 20 days. I have been more successful with them having prevailed on them to return to their homes and pay up your settlements but that is on condition that it shall be afterwards reduced, if your survey prove so inaccurate as they affirm.

That makes it necessary to advert to the second paragraph of your letter, dated 5th January, for it may be deemed proper to settle their assessments in a manner more indulgent than you have designed. If it should be so, I shall feel very secure as to the tendency from it, which you apprehend. No doubt I will avail myself of your assistance in every business I can where that may appear more conducive to the end proposed and especially in such as you may have begun, and the authority given you being a share of my own delegated to you, you may be sure that any unreasonable opposition to it shall be discouraged.

[*No. LVII in the original.*]

XXIX

Letter—from Captain William Macleod, Assistant Collector.
To—Major Alexander Read, Superintendent.
Dated—Tammampaṭṭi, 12th March 1796.

I have been favoured with your letter, dated the 2nd of March, accompanying copies of the petitions given in to the Board of Revenue by Brâhmins from the Âtûr district and that from the Bêḷûr, and also by some ryots from the Mûral hôbli who were led by Koṇḍa Nâik to accompany the Brâhmins with the view of [. . .] on the subject of the Brâhmins and to the character of Koṇḍa Nâik to prove his representations not to deserve attention.

You observe that the Brâhmins of five agrahârams of the Âtûr district cannot be prevailed upon to agree to the settlement I made. That is a *finesse* on their part, for the fact is, that their agents have made overtures repeatedly to obtain the pâṭṭas for them, on the principle I had originally designed. The Brâhmins of all the Âtûr agrahârams have received their paṭṭâs, with the exception of Tiḍavûr, Odiyattûr and Âṇaiyâmpaṭṭi. Two-thirds of the Brâhmins of Nâvalûr who had not gone to the Presidency have received the whole paṭṭâs of their own village, agreeing that they will pay as much extra rent for the shares of the absentees as the assessment may be fixed at. I have appointed a manigâr to take charge of the three remaining agrahârams and on inspecting their accounts for the current year, I find the Brâhmins had collected either in money or grain about two-fifths of this year's rent, previous to their having gone to Madras, although no public collection had commenced for upwards of a month after their departure.

Notwithstanding this deduction, and their intrigues with the Sûdras to prevail on them to steal as much as possible and pay no rent, yet I am confident more will be collected from these agrahârams than the sums for which I have set them down in the Jamâbandi. The surplus I purpose to carry to extra revenue, unless I may receive your orders to the contrary before the close of the year. As to complying with the request they made of you not to press at present the ryots of their villages for payments that would establish a precedent encouraging an avoidance of regular payments, heretofore I have not in the smallest degree pressed them and in consequence they are very considerably in arrears, because exact individual collections cannot be made, until the assessment be made individually. The survey of agrahârams had been made in the gross, not individually, or field by field. For this reason, I have been obliged to send a second party of surveyors to assess the ryots of these three agrahârams on the same principle as the other villages are assessed. The ryots shall be credited for whatever it may appear they paid to the Brâhmins. Their families had returned to their habitations long ago. Nor are any of the men absent except two or three from each of these three agrahârams, who are as agents either at Madras, or with you at Tiruppattûr.

The Brâhmins from the five villages of Bêḷûr had received their paṭṭâs six months ago, although they affected to require persuasion to return to their villages.

In assessing the agrahârams, I have hitherto acted conformably to your directions and to the best of my judgment with sufficient attention to the circumstances of the Brâhmins.

To be more indulgent to them would be abusing the trust committed to me. I forgive their complaints and their false representations because I know they have been accustomed to revenue officers of their own caste, through whose corruption or partiality the public dues were not exacted.

Although I think it improbable that the Brâhmins of the agrahârams, which are still unsettled by survey shall object to the mode I may propose, yet I wish to be furnished with directions how to act in the event of difficulties being made in agreeing to the assessments, because if the Brâhmins of each agrahâram can defer a complaint with the assessments, until directions be obtained from the Board of Revenue in consequence of their complaints or appeals, the survey of the southern division, which I hope will be completed in eight months more, might take up as many years. I therefore wish to have the power of allotting a certain proportion

as $\frac{1}{2}$, $\frac{1}{3}$ or $\frac{1}{4}$ entirely free of rent of the various degrees of soil (by lot) to such as may object to the mode proposed and prefer having the specific portion free, than pay the assessed rate on the whole lands. An option of this nature would entirely remove references or delays. It may be proper here again to observe that the rates of assessing Brâhmins in the Carnatic as established by Râyâji, is three-quarters of the rents which would be paid by Sûdras for the same lands, nor have I ever heard that with the sanction of any Government Brâhmins were assessed at a lower rate.

The agrahârams alluded to are resumed lands as had been stated in former letters. The Brâhmins have a claim on some indulgence, but literally they have not more right to expect indulgence than Brâhmins have in other parts of the country. I request to be favoured with your answer on this subject as soon as may be convenient, because it may prevent future impediments.

[*No. LVIII in the original.*]

XXX

Letter—from Major ALEXANDER READ, Superintendent and Collector.

To—Captain MACLEOD, Assistant Collector, Bâramahal and Salem.

Dated—Salem, the 8th April 1796.

The Brâhmins of Paḻḻippaṭṭi having complained to me of their having been deprived of the whole of the produce of their village this year, I have desired them to draw up a full state of their case which they have done, as you will find in the accompanying paper, on which I request of you, further information.

I observe that, as qualifying the measure of settling with them when the year was so far advanced as July, it was proposed to divide the crops with them, and that as a check upon their leaving a considerable portion of their lands in fallow which it was likely they would do in the hope of being assessed accordingly it was resolved to give them in that case only a quarter of the produce, as they agreed to that by accepting the Tahsîldâr's cowle, for he says that his order in their possession was meant by him as a cowle, and they say they understood it in the light of both a cowle and an order that may be admitted in default of any other agreement between them and the Sarkâr as their paṭṭâ.

Considering it then as a paṭṭâ, half the produce should be given to them, unless they have left lands in fallow which they might have cultivated, and in that case, they are entitled to the quarter specified in their paṭṭâ, but by that rule the sarkâr has no right to the three-quarters of the produce until it be proved that they have incurred the penalty, and the Tahsîldâr informs me that no investigation has been made of their lands since the survey.

Viewing their case in this manner, it appears to me they cannot with justice be deprived of the whole of the produce. I request therefore to know on what account it is all taken from them.

As to their increased rent, April and May, being the kâlâvaḍi, are the proper season for settling with them, because they then having no crop on the ground they have it entirely in the option to accept or refuse the terms offered them, which is not the case, when the year is advanced.

No. 1.

KAIFIYAT OF PAḺḺIPPAṬṬI AGRAHÂRAM BRÂHMINS IN THE SALEM TALUK

In the year Subhakritu of Sâlivâhana Shakam 1485 and on the 15th of the month Kârtikai the Salem poligar named Chinnappa Nâyar divided the lands belonging to Paḻḻippaṭṭi into $58\frac{3}{4}$ portions, 52 only of which belonged particularly to the village, but the $6\frac{3}{4}$ were only kandavarti, or sundry detached portions. The poligar agreeably to dâna sâstram distributed these lands among the Brâhmins, giving each a portion. They assessed these gifts without the least molestation till late in Ḥaidar 'Alî K͟hân's government when the Brâhmins were closely attacked by an extreme want and indigence that they had proposed among themselves to dispose 14 of the abovementioned portions. Kuppayya, the Âmildâr of Salem, was the first person they applied to on this occasion, who readily settled what was to be given in lieu of them and satisfied the Brâhmins.

Kuppayya not long after finding himself indebted to the sarkâr a sum of money, induced him to give up the land in exchange thereof. The same land was afterwards bid by one Sudiri Nîrali Chickayya who bought it of the sarkâr and gave it to Nanjunda Îswara kôvil as an inâm land. Where it was also not long owned when the sarkâr servants by some treachery took possession of it and made it ẕabṭi. Saiyid 'Alî Amîn, Âmildâr of Salem, purchased of the Brâhmins the $\frac{3}{4}$ portion for the use of the kâji or worshipping place. The remainder 44 portions were under the Brâhmins' possession till the beginning of Tîpû's government. In the present year Subhakrit the ẕabṭi of it was made amounting to 116 Gopalli chakrams and $\frac{1}{2}$ fanam which the Âmildâr having settled upon the Brâhmins drew it yearly. In the year Parîdhâvi the Company's government took place, when the tîrvai was settled with the sibandi, amounting to chs. 121-8-8. In Pramâdîcha and Ânanda the amount was chs. 125-1-8. But in Râkshasa and in the month of Vaikâsi it was surveyed by Perumâḷ Piḷḷai and valued by Muḥammad Khân who rated the lands at 13 chakrams per gunṭa of wet and Gopally fanams 2 for 1 gunṭa of dry land. This being too great for their payment, they would not agree to it, and Muḥammad Khân told them that, if they persisted in never agreeing to the term of settlements, to make out a muchilikâ, which they of course did and delivered it to him. In the month of Âni or July the Brâhmins were sent for by Sarvôthama Râo who informed them that their bêrîz was 800 and odd chakrams which they must agree to and take paṭṭâs for it. They answered that they were [not?] able. Captain Macleod being present spoke the same to them and threatened confinement, if they should not agree to the term. A second and third time of demanding their consent they continued irresistible when they were sent to confinement, if they should continue there for two days. After which the cutcherry people proposed to them that in future some allowance will be made towards its mitigation. The Brâhmins replied that the proportion of the present to the former amounts is as 7 is to 1 and that all the mitigation they will ever make in their favour will be but inconsiderable in comparison to it. The cutcherry people then demanded a muchilikâ specifying that they will not take the land or pay the amount required. Accordingly having made one out they were released from their confinement.

After these occurrences it happened that the time of cutting the jawâri took place. These Brâhmins having sown their lands with that species of grain in kâlâvaḍi came to the Tahsîldâr Saiyid Ahmad to be informed of him whether it may be allowed that they take the jawâri they had sown for their use. To which the Tahsîldâr answered that he would write to Captain Macleod concerning it and that till then to delay. Of consequence, a few days after, received an answer they shall take the land and produce in wâram. Then of course dalâyats were sent to inspect their cutting, threshing and laying up the jawâri.

NOTE.—Evidently the text is corrupt.

After which, the Tahsîldâr sent written orders that if they should cultivate all the lands they have in possession the wâram shall be equally divided between the sarkâr and them, but should they leave any uncultivated, the whole shall be divided into four parts, and shall give one only out of them. Accordingly they have cultivated all the lands that they had in their possession and have afterwards cut them, then threshed, and then laid them up under the care of the ryots and the sarkâr peon. The whole produce of grain is 191$\frac{1}{2}$ candies.

In the month of Panguni the Tahsîldâr having called for the Brâhmins informed them that no wâram shall be accepted and that they must, whether or not, agree to pay the tîrvai, else the iruvâra or whole produce shall be taken from them. To which they made reply that, if in case he was to deprive what their industry had earned, they can invent no resistance but that they will never agree to pay the sum required. The Tahsîldâr then told them that, if they will not agree to pay the tîrvai, they shall make out a muchilikâ specifying that they will pay the iruvâra. Accordingly they made out one and delivered it to his hand and now there are peons set over it till all is sold and brought into the sarkâr account.

[*No. LIX in the original.*]

XXXI

Letter—from Major ALEXANDER READ, Superintendent and Collector.

To—Captain MACLEOD, Assistant Collector.

Dated—Salem, the 1st May 1796.

Difficulty appearing in settling matters with the agrahâram Brâhmins and others on account of last year from their having had crops upon the ground at the time of settling and the produce having been seized by the sarkâr to secure its dues, I am anxious to avoid the like this year by making their settlements according to the custom of the country during the kâlâvaḍis whenever it may be practicable, and to this end, I recommend your settling every district, you possibly can before the middle of June.

With regard to the Brâhmins in particular, I advise the settling with them forthwith, to make their minds easy in regard to our intentions towards them. As

you have already offered them two-thirds of the usual tîrvai and required only one-third of it for Government, put it in their option to receive upon the same terms, or to have half of the lands free of rent until such time as the pleasure of the Board of Revenue may be known respecting them. In the event of their preferring the latter of the two offers make them draw cuts for the choice of their dividend as a means of avoiding collusion. What matters of dispute will probably occur upon the business cannot be foreseen but where they may have wells I wish them to be indulged, provided it can be done without deviating from the maxim here adopted.

I am desirous of knowing your determination respecting the Brâhmins of Pallippatti that I may give them an answer about their grain.

[*No. LX in the original.*]

XXXII

Letter—from William Macleod, Assistant Collector

To—Captain Alexander Read, Superintendent.

Dated—Kannanûrpatti, the 4th May 1796.

In your letter of the 1st instant you are pleased to observe that difficulties having appeared in settling matters with the agrahâram Brâhmins and others on account of last year, from their having crops on the ground at the time of settling and that produce having been seized by the sarkâr to secure its dues, you are anxious to avoid the like this year by making their settlements according to the custom of the country during the kâlâvadis wherever it may be practicable, and that to this end, you recommend my settling every district I possibly can before the middle of June.

I take it for granted that it does not require a detail of the manner in which I pass my time to convince you that I go on with the survey as I possibly can nor agreements to persuade you, and that having no inducement to wish for a procrastination of it, my anxiety to complete it is also very great.

In respect to taking the ryot wâram, I refer to the following extract from my letter addressed to you under date 18th of February last:—

"There are now several fields in amâni in the surveyed districts for which the farmers did not agree to pay the survey rent, [or to take ?] the option of giving the wâram instead of money-rent." As the foregoing intimation (which relates to lands cultivated before the settlements and for that year only) conveyed my intention, and proves my idea on that subject to have been several months before the Pallippatti Brâhmins complained of their wâram being seized upon, exactly correspondent with your judgment upon it, you may believe it could never have been my design to deprive them of their share of the wâram. But being told they had got the cholam crop entirely to themselves and that they had stolen the greatest part of the other grains, while upon the ground, I was desirous to know the gross quantity of the produce which they left unstolen to compare it with the lands which produced it and also to be informed of the cholam fields which might have been reaped and the produce taken by the Brâhmins that shares similar to what they might have taken without leave, should be deducted from what was now shown. It was neglected to send me those accounts, therefore the division of the wâram was delayed which could not have happened if the claimants had even once put me in mind of it.

They show 180 candies of grain as being the whole produce of lands which should have produced upwards of 1,000 candies. I had notwithstanding desired the Tahsîldâr when I was last at Salem to give them half the wâram which was shown in addition to what they had stolen; because it would not be consistent with the rules observed in other instances of a similar nature to have withheld it.

You direct the Brâhmins to be settled with forthwith and to give them the option of having half their lands entirely free. You cannot I suppose mean that I should first go over their villages in the survey and after having done with

them to return to the Sûdras' villages. The agrahârams are interspersed over the country although generally in the most fertile situations.

In conversation with you, I was given to understand that one-third was the optional proportion they were to have free of rent in cases that they might not agree to the proposed reduced rent for the whole of the agrahârams and unfortunately I had given it out that I had such instructions before I had received your letter of the 1st instant. To tell them again that half is the proportion which they may have free of rent—appears very awkward—and may be construed as a finesse on my part. I shall state my objections against altering the proportion which had been first proposed.

First.—If the proportion offered them should very nearly approach, in point of advantage, the terms proposed for their renting the whole; they may frequently from a spirit of litigiousness prefer having the free proportion especially when there may happen to be a considerable extent of fallow or waste lands attached to the village; because they would in such a case prevail, perhaps, on the ryots to relinquish the resumed portions and occupy the waste free lands.

Second.—It would greatly interrupt the business of the survey to divide villages into two equal parts, because their choice could not be known until the first survey at it and its accounts might have been completed.

Third.—If instances occurred where they would prefer the free portions of villages, it would be found extremely difficult to adjust the distribution of water so as to avoid disputes between the inâmdârs and ryots of the resumed lands. And such disputes, which would on trial perhaps be extremely intricate, might occasion considerable losses to both parties.

For these reasons, I submit to your further consideration to allow your first resolution to be in force as it may be the means of preventing delay and litigiousness. And while I propose this, it is not with any view of wishing to impose harder terms on the Brâhmins, than the rule that had been heretofore adopted, which I am sure none of the Brâhmins, whose agrahârams have been settled, would wish to have altered for even half mâniyam.

In the Nâmakkal and Paramati districts there are agrahârams which have sanads from Ṭîpû Sulṭân for half mâniyams. These agrahârams do not pay above a quarter rent for the *resumed portions.* As half will be continued in inâm to them, I think it would be fair to make them pay five-eighth or three-fourth rents for the resumed shares. And should they object to this, the resumed half might be settled like Sûdra ryots' lands.

[*No. LXI in the original.*]

XXXIII

Letter—from Major ALEXANDER READ, Superintendent and Collector, Bâramahal and Salem.

To—Captain MACLEOD, Assistant Collector, Bâramahal and Salem.

Dated—Salem, the 8th May 1796.

I have received your letter of the 4th and comparing the quotation you have there brought from mine of the first with the inference you appear to have drawn from it, I cannot discover any connection between them. I shall very shortly give my reasons more fully for what I therein recommended respecting settlements when you will see that you must have fancied what I had no idea of.

Your taking the wâram in place of money-rents, where the ryots prefer it, is undoubtedly fair but not practicable when settlements are made late in the year and the very business of Paḷḷippaṭṭi where the cholam crop was gathered in before the settlement was made is a proof of it. Thence my advice to settle every district you possibly can by the middle of June, and my wish that no settlements be made after June. Even that is too late for the crops being in the ground and some of them well up, the sarkâr is then under the necessity of taking the wâram, if the ryots refuse the tîrvai, because it cannot with any justice oblige them at that time to quit their farms and the wâram is always a bad bargain for it, because like the

Paḷḷippaṭṭi Brâhmins they always steal great part of it and it is not in the power of a Collector to discover such thefts of accounts of the produce. If the accounts of the produce of Paḷḷippaṭṭi were wholly left in the hands of the Brâhmins, their neglecting to send you them was to be expected. From the moment their lands were in wâram, it became the business of the sarkâr to look after the produce, and of course to keep the accounts of it. As the Tahsîldâr informed me they had applied for their dividend, and when I wrote to you about it, he was acting by the orders you had given in consequence. If I had received intimation of the orders you gave him when here the other day in respect to delivering them their shares I should not have troubled you again for an answer to my letter on the subject.

In respect to the agrahârams I shall first observe that, when it is left in a person's option to take one of two things by way of a compromise, it is commonly understood that both are of equal value and it was my idea, yours too, I imagined when speaking about the agrahârams that the Brâhmins should have it in their choice to take their villages entire paying the sarkâr a third of their rent as rated by the survey or such a proportion of their lands rent-free, that the remainder might pay a rent equal to that third of the whole. That in short it should be the same thing to revenue whether they paid the rent demanded or relinquished as much land as would produce it and whatever would be the same to revenue would be the same to them. Accordingly in your statement of the agrahâram villages the whole rent of Odiyattûr being estimated at Chs. 5,228 you proposed that the Brâhmins shall retain 3,424 of it as one-third. Now, on the contrary, you propose they shall have it in their option to take one-third of their lands free of rent which would yield them only 1,804 and that the sarkâr shall have two-thirds which would yield it 3,424. Though, as I conceive, this must be as plain to you as to me I shall state both your proposals still more clearly.

First.	Sarkâr's share.	Brâhmins' share.
One-third of the lands produces	1,804	...
One-third nearly produces	..	1,712
One-third nearly produces	..	1,712
Shares by the first proposal ..	1,804	3,424
Second.		
One-third of the lands produces	..	1,804
One-third nearly produces	1,712	..
One-third nearly produces	1,712	..
Shares by the second proposal ..	3,424	1,804

That surely makes it obvious that they were offered at first what you esteemed equal to the produce of two-thirds of the land and that now you propose to give them only one-third or half of what you offered at first. If they agreed to the alternative now offered them, they would certainly prefer their lands entire paying the reduced rent unless your valuation by the survey be actually double of what it ought to be, for if anything less than double, it would be proportionably better for them to prefer the whole on conditions than the third unconditionally. This being demonstrated, I shall now reply to what you state as objections.

First.—The proportion of lands that you have offered as already seen is so very wide in point of advantage of the terms proposed for their renting the whole as to force them in a manner to accept of the terms first offered and to leave them no option which I want to give them and you proposed, for in your letter of the 18th March you desire to have the power of allotting a certain proportion as half, one-third or one-fourth entirely free of rent to such as may object to the mode proposed and prefer having the specific proportion free, rather than pay the assessed rate on the whole lands. "An option of this nature" you observe would remove references or delays. What sort of option is it to say you must either take 3,424 pagodas worth of the one or 1,804 pagodas worth of the other or two of rent but only one of land? It is in effect objecting to what you before desired as equitable and the most convenient mode of settling with them. The register of their lands procured by the survey will surely prevent their encroachments on the sarkâr lands and that of the ryots on the waste without a previous cowle under a rigid management; when that slackens,

they will doubtless avail themselves of it, but the detail of their freehold lands which should be contained in their grants will make it easy to detect such frauds at any future period.

Second.—As the lands of the Brâhmins in question are in the Salem and Âtûr districts which are all surveyed and consequently you have the name, situation, length, breadth, and rent of every individual plot, surely you have no other accounts to wait for as necessary to the division of their villages into two or into any number of equal parts, for the division would be made from the detail in your possession at Madras if it were absolutely necessary and it certainly can be made by two or three of your people without your attendance.

Third.—Though difficulties may be found in adjusting the distribution of water in such a manner as to avoid disputes between the inâmdârs and the ryots of the resumed lands I cannot think it impracticable; for the mutaṣaddîs can draw up a zâbita for the distribution of water of every tank, well or nallah, which may always be considered as their mutual agreement when disputes occur, and though such zâbitas may prove at first made quota, additions can afterwards be made to them by the Collector, Tahsîldâr, or persons appointed for future adjustment of differences, until they be rendered complete directories. In fine, what is found practicable in all the wet lands of the country will be found among them.

You submit the allowing my first resolution to be in force to my further consideration. That resolution, however I may have expressed myself or you may have understood me, was to make them an offer of equivalents, not to offer 10 of rent and 5 of land, for, in the certainty of their accepting the former, I should have thought such an offer absurd. In directing that they should have the option of one and a half of their lands or two-thirds of their rent I still adhered to the above principle reckoning that whether you have over-rated them or not the Brâhmins affect to think they are and it occurred that admitting them to be so in their estimation your one-third might be about equal to half in their opinion, consequently that half of their lands and two-thirds of their rents were more likely equivalents than two-thirds of their land and two-thirds of their rents according to your valuation. What is the probable result of this offer? According to your position it is, that they will prefer the taking all their lands in rent to the half of them free, for you say you are sure none of the Brâhmins whose agrahârams have been settled would wish to have altered for even half mâniyam. Such being your opinion, and the Brâhmins whose inâms are yet pending, being no doubt equally sagacious as those whose inâms are settled, it is to be supposed that, attentive to their proper interests, they will likewise prefer the terms first offered to the half mâniyams. Then there can be no reason for making the disproportion between the two things offered any greater than I have directed, and having now taken the matter in every point of view, I desire that my orders be carried into execution. The Brâhmins will know perfectly that you intended no finesse and that you only acted of your own accorw for you must have issued your orders before I decided and acquainted them with my decision.

As to the resumed portions of their lands they should be all rated as *Sûdras* lands unless the Brâhmins will rent them on the terms you propose. As incitement to their renting them all, they should be informed that, as the settlement is to be permanent, they will be ever precluded from them, if they refuse that now, as the rates cannot be altered after they are entered on the records.

[*No. LXII in the original.*]

XXXIV

Letter—from Captain William Macleod, Assistant Collector.

To—Major Alexander Read, Superintendent.

Dated—Elûr, the 22nd May 1796.

I was duly favoured with your letter of the 8th May. You observe that when settlements are made late in the year, it is impracticable to settle with the ryots for the wâram. I grant that it is not practicable to get the whole share of the

sarkâr when *wâram* is taken as rent. There is barely sibandi enough to collect money-rents, and if peons be occasionally employed to look after wâram, they may be easily bribed or imposed upon. The wâram is not taken in settlements. It is only a temporary alternative to compensate the farmer for his labour when he may not agree to the money-rents proposed when his crop is in the ground. The sarkâr is more likely to loose by the *wâram* than the farmer—the wâram is only for one year—that of the survey, because the land is supposed to be relinquished for the succeeding year, unless some other candidate should offer for it. When the farmer refuses to agree to the proposed rent there cannot be any other mode devised for lands already cultivated, excepting taking the wâram. Unless the making of settlements be confined to December, January, February, March and April, how could it be possible to observe what you recommend the making of settlements before the season for cultivation ?

In this quarter the ploughing season is May, June, July, August, September, October and November. You say it became the business of the sarkâr to look after the wâram of Pallippaṭṭi. It should be considered that the experience of ages has confirmed it as impossible to prevent frauds in collecting rents in kind. The whole establishment of a Tahsîldâri, if employed only in a single village, would be found insufficient to secure the sarkâr's share of the wâram, if the farmers be determined to steal a portion of it.

In regard to the agrahârams, I stated to you before, that, if the proportion of free lands offered to the Brâhmins be not much less advantageous to them than renting the whole, they would, out of a litigious disposition, often take the free lands especially when there should happen to be much fallow or waste lands attached to their villages, because they could use their influence over the ryots, prevail on them to relinquish the resumed lands and cultivate in the inâm lands.

The comparison you make would be fair enough if a village divided into inâm and Government lands could be made to yield the same revenue as if under one management. It would be found difficult or perhaps impossible to make advantageous settlements of the resumed portions, because the influence of the inâmdârs would draw the ryots to their lands, or probably they could prevail on many to leave the village. In short they would use all their art to reduce the revenue of the resumed lands. I had always thought an easy assessment was preferable to giving inâms because at the expiration of the lease the Government could either change their assessment or continue them, but if inâms be granted them once, they cannot well be taken again from them.

The inâms, if once half was allowed to the Brâhmins, would in the southern division exceed 20,000 pagodas, which perhaps is a larger sum than the Government might choose to sanction, which might think them sufficiently indulged if assessed as the Carnatic, at three-quarters full rent especially when it is considered that their villages were not inâms when the country was ceded to our Government.

I had, it is true, proposed at first to you to give them half, one-third, or one-fourth as the optional portion. In talking on the subject to me, you observed that one-third might be fixed upon as their inâm portion which was the mean of what I at first proposed and I had always thought should be fixed in my letter of the 4th instant and in this.

The detail of lands whether inâm or other lands is always in the southern division expressed in the grants or paṭṭâs, but this detail in respect to divided agrahârams would not prevent encroachments on the sarkâr's lands, any longer than a rigid and constant attention to the comparing lands with the registers should be practised. The lands in question, agrahârams being in every district, are not confined to Âtûr and Salem. Nor could a division of agrahârams made in the cutcherry be depended upon. The wet lands would require more exactness than the dry, because what is in the most favourable situation in respect to being watered, as laying low or being near the bank is more valuable, than such as may be dried up when there is a scarcity of water in the tank and the crop of the former sufficiently watered. Cocoanut, etc., topes could not be divided by the registers in which the number, not the description of trees, can be found and many trees are barren. For these reasons the division could not be accurately made except on the spot.

You observe there seems to be an absurdity in what I had proposed. If the proposal had been absurd, the absurdity should not be confined to me because you once thought it reasonable for the reasons already stated. The Brâhmins having literally no right to inâms would, in my opinion, be sufficiently indulged by giving the third of the agrahârams free.

You observe you would not think of offering them 10 of the one and 5 of the other. It is to be remembered that, if they get the equivalent of 7½ free out of 15 and afterwards manage to raise their own 3½ and lower the Government's share 3½ by drawing the ryots into their portion from that of Government the proportion of equivalents would then be as 11 is to 4 in favour of the inâmdârs and against Government instead of being equal; for I consider it as impossible to counteract the intrigues of the inâmdârs in causing a diminution in the rent of the resumed lands, because the ryots resident in the agrahârams, who had always considered themselves as dependent on the Brâhmins, will be averse to set up as independent farmers, if prohibited by the Brâhmins from occupying the resumed lands.

You observe there can be no reason for making the disproportion between the two things offered so great that would be applicable if the two castes of Brâhmins and Sûdras were on an equal footing as to influence. It is well known the Brâhmins will strenuously endeavour to thwart every regulation that tends to affect their emoluments.

I deny that I acted of my accord, when I told the Brâhmins, they should have one-third. I acted by your directions in telling them so which I thought not the less authentic for your giving orders verbally.

I request to be favoured with your instructions respecting the mode to be observed in settling agrahârams for which there are sanads from Ṭîpû Sulṭân as noticed in my letter of the 4th instant.

First.—If they are to get exactly the half of their villages as had been designed by the sanads or if they are to get the precise portion of lands expressed in their sanads and not more or less.

Second.—If the resumed portions be assessed at a full rent of Sûdras, the Brâhmins who have Ṭîpû's sanads, will in that case not be more favoured than those whose agrahârams were entirely resumed and had no portion restored to them. To make a distinction in favour of such as hold sanads for ardhamâniyams, suppose they have the option of renting the resumed shares at three-fourths of the Sûdras kandâyam.

[*No. LXIII in the original.*]

XXXV

Letter—from Captain William Macleod, Assistant Collector.

To—Major A. Read, Superintendent.

Dated—Elûr, the 28th May 1796.

Having received your directions to put the Brâhmins of Odiyattûr, Nâvalûr, Tiḍâvûr and Ânaiyâmpaṭṭi in possession of their agrahârams giving them the option of either half their lands or consenting to the assessments which had been at first designed for their villages, I beg leave to submit a few points to your consideration.

First.—As the Brâhmins of those villages have not made an appearance as tenants since the end of November last it was necessary to send a second party of surveyors to measure and value every field separately, to enable them to make an assessment on every field and every *Sûdra* farmer in the villages because without a separate detail of assessment among the *Sûdra* farmers, it would be impossible to make any collection. The second survey was accordingly made, additional sibandi of two accountants and three peons were entertained and are now employed and settlements have been made with the ryots for two years 1205 and 1206 upon the same principle as in other villages. If the Brâhmins get back their villages either half in inâm or for paying the assessments at first proposed, can the Brâhmins change the assessments made with the *Sûdras* for 1205 and 1206 or are the *Sûdras*

to have the choice of their paying these assessments or making their own bargain with the Brâhmins.

Second.—If the Brâhmins be put in possession of either half or the whole of the villages should they be obliged to pay the additional expenses incurred by their obstinacy in having a second survey made and pay additional sibandi?

Third.—If considering the terms which had been offered to them when they had literally no right to any indulgence unless on account of their caste, and adverting to the mischief they occasioned by carrying Brâhmins and ryots of another district to the Presidency to prefer false complaints, they be not fit objects to have the indulgence designed for them somewhat contracted, so as to mark their conduct has been tacitly approved of.

Fourth.—The year being so near a close, putting the Brâhmins now in possession of the agrahârams would interfere with the collections and cause a confusion in their accounts, which might be avoided by settling with them in July, according to the terms which might be judged proper to allow them.

Since receiving your instructions regarding giving the tenants of agrahârams the option of the proposed proportion of one-third rent being paid or one-half being given in inâm, five out of six agrahârams have chosen the latter, I cannot account for this choice being taken except that they may consider the inâm to be a more permanent settlement than the other. That is, that there might be a greater chance of raising the assessment hereafter higher than a third than there would be any portion of the half being taken from them. For although the ryots of the resumed portions have been in the habit of being under the dominion of the Brâhmins, I still expect the resumed portions will be settled for more than the sums demanded from them, if they agreed to rent the whole.

ENCLOSURE.

MEMORANDA RESPECTING THE VILLAGES OF ODIYATTÛR, ÂṆAIYÂMPAṬṬI, TIḌÂVÛR AND NÂVALÛR.

When the surveyors went to survey Tiḍâvûr, the Brâhmins of that village refused to attend the measurement or give any accounts of their lands. They told the surveyor Ananda Râo at last that it was unjust to measure their lands, that they would not submit to an assessment by survey and they would go to complain at Madras.

When their assessments were notified to them to be $\frac{5\frac{1}{4}}{16}$ of the valued rents of their villages they asked leave to go from the cutcherry to their families on account of a feast but instead of returning at a certain time as they had promised, they deserted from their villages, and having no doubt by former agreements settled matters with the Brâhmins of Sinnamasamudram, Erramasamudram and Tirumalasamudram in the Bêḷûr district and with some of the Brâhmins of Ṣiliyampaṭṭi, Malliyâkarai, Sankasamudram, Arâtti agrahâram and Nâṭṭâr agrahâram in the Âtûr district, also with some ryots of the Mural hôbli in the Bêḷûr district, who joined them at Little Salem.

That it had been the Brâhmins of Tiḍâvûr, Odiyattûr, Âṇaiyâmpaṭṭi and Nâvalûr who instigated the Brâhmins and Sûdras of all the other villages to assemble and go to the Presidency, cannot be doubted, because the Brâhmins of Tirumalasamudram, Erramasamudram, Sinnamasamudram, Malliyâkarai and Sîliyampaṭṭi had previously received their paṭṭâs without making objections. The accounts of the other agrahârams had not been arranged before they had deserted, but upon their assessments being notified to them none had objected to their paṭṭâs except the Brâhmins of Tiḍâvûr, Odiyattûr, Âṇaiyâmpaṭṭi and Nâvalûr. Those of the first three mentioned villages to a man disappeared, about half of those of Nâvalûr remained and took their paṭṭâs on condition of paying whatever fines or other collections might be deemed proper to demand in consequence of their opposition.

That as the Assistant Collector proposed to make some distinction between the assessment of those who so unreasonably opposed the favourable terms offered to them, and deluded others to join in making false complaints and go to the Presidency, which occasioned a considerable impediment in the business of the survey and in the collection of rents, by having drawn a number of people three or four weeks' journey from their homes, it is submitted to Captain Read's consideration whether or not the Brâhmins of Tiḍâvûr, Odiyattûr, Âṇaiyâmpaṭṭi and Nâvalûr, have or have not forfeited at least, part of the indulgence designed for them and allowed to the Brâhmins of other agrahârams for, if they be not punished for conduct so refactory and injurious to the public service, the precedent will encourage similar opposition on future occasions.

The ryots (the Sûdras) of Odiyattûr and Âṇaiyâmpaṭṭi have individual paṭṭâs for 1205 and 1206.

The additional expense occasioned by a second survey of the agrahârams and of having a manigâr with a conicopilay and three peons to collect their rents and take accounts of the produce I estimate at upwards of 400 rupees to the close of this fasli.

It being now so near the end of the fasli, it will cause difficulties in the accounts of these agrahârams to put them in possession of the Brâhmins before the end of the year and it would interfere with the cowles given to the Sûdra ryots.

First Query—As the agrahârams were all resumed and literally there is no inâm in the country excepting such as there may be Ṭîpû Sulṭân's sanads for, the indulgence of giving half inâms should not be extended further than may seem necessary to afford the means of living to those who claim the consideration of Government.

All claimants having a right to half inâms are rejected. And the yielding to consider the necessity of claimants is the point under consideration. Right being rejected, and only indulgence being admitted, what are the descriptions or characters who being claimants should be considered as not requiring the proposed indulgence?

For this indulgence, being literally pensions for perpetuity at the expense of the Government, ought to be admitted with great circumspection and only in cases that there might appear a necessity for it.

For example—Supposing the half of an agrahâram to be registered in the names of affluent persons residing at Seringapatam, Tanjore etc. are they who have no necessity or strict right to enjoy inâms to have a quarter given them as freehold estate?

Also—Suppose the registered portion of one indulgence should be valued at 700 rupees, should that individual get 350 rupees worth of inâm, although it is well known he may live on a third of that sum and he has no right to have an inâm.

Second—As it is only to afford the means of living that inâms or indulgence is allowed should not the claimants residing in the dominions of other Governments, as being supposed there to enjoy a subsistence without being pensioned by a foreign State, be exempted from deriving benefit from the pensions given to such as reside under its protection?

Third—As it is certain that a specific sum might be fixed upon for the support of one family, should there not be a limit fixed as the utmost extent that one family should enjoy?

Fourth.—It being contrary to the rules of the agrahârams that Sûdras should have any shares in them, should not shares claimed by Sûdras be totally resumed? Because such shares were often given by the Brâhmins to Gauḍas to secure their interest among the under-farmers to have the village cultivated because, if the Brâhmins did not keep on good terms with such of the Gaudas as had much influence their lands would often be left fallow. Should not claims of this nature be rejected because inâms are not necessary to support Sûdras and right is out of the question?

Fifth.—Many claims for shares are so extremely obscure as to render it often difficult to decide upon them. That is to say, respecting shares which appear to have been once resumed from the incumbents prior to the period of the whole being resumed on shares which appear to have escheated to the sarkâr from having been heirless and in both these cases shares are often claimed by the present tenants who pretend (no doubt falsely) that they purchased the resumed or escheated portions from the sarkâr and divided them among their own shares.

The vouchers they show for such purchases have the appearance of forgery nor is it probable the sarkâr would sell lands, and from the circumstances of such shares (that had been once resumed) being divided among the shares of the remaining tenants, there can hardly be a doubt of their being clandestinely alienated from the sarkâr. For when shares are for sale they are generally purchased by individuals not by the whole tenants of an agrahâram who could seldom be of one opinion respecting a purchase of land to be equally divided among them. But if by intrigue they find an opportunity of alienating sarkâr lands to their own inâm or favoured shares it is because their interest to divide the spoil equally as the only method of keeping the secret.

The Assistant Collector being unwilling to decide on such cases according to his own judgment and information on the spot in the wish of avoiding appeals to his superiors and decisions different from his, is anxious to be favoured with some general rule or mode to be observed for adjusting all intricate points between claimants of inâms and the sarkâr.

[*No. LXIV in the original.*]

XXXVI

Letter—from Capt. THOMAS MUNRO, Assistant Collector, Central Division.

To—Major ALEXANDER READ, Collector of the Bâramahal.

Dated—Pennâgaram, the 20th June 1796.

Agreeable to your letter of the 29th December last, I now send you a statement of agrahârams, shrotriyam and inâm villages in the Central Division as far as the survey has been completed, and as it proceeds I shall transmit to you similar

statements of those of the remaining districts. I shall begin with Sankaridrug as it contains the greatest number.

Agrahârams.

1. Kâvêrippaṭṭi.	12. Komârapâḷaiyam.
2. Kônêripaṭṭi.	13 Paḷḷipâḷaiyam.
3. Pillâgavunḍampaṭṭi.	14. Kuttampunḍi.
4. Vîrachchipâḷaiyam.	15. Aiyampâḷaiyam.
5. Puduppâḷaiyam.	16. Lâttivâḍi.
6. Samayasangili.	17. Kêsarapaṭṭi.
7. Kaliyanûr.	18. Vêḷanattam.
8. Ballakuli.	19. Kattâri.
9. Karungalpaṭṭi.	20. Vaikunṭham.
10. Mâmunḍi.	21. Ṭaliyûr.
11. Môḍamangalam.	22. Ôdappalli.

The circumstances respecting the first nine of these villages are nearly the same. They were granted by the poligars before the Mysore Government and continued in the possession of the Brâhmins till the time of Ṭîpû who resumed them shortly after his father's death. Some of them were rented by the servants of the sarkâr and others by the Brâhmins themselves till 1786 when he issued new sanads restoring a portion of each village, that is to say, a certain number of puṭṭis in each mauza generally amounting to about an half to the former incumbents and on this account they are always called ardhamâniyam in the country though not specified as such in the sanads.

In 1786–87 the inâmdârs returned with the order to be put in possession of the inâms allotted to them, but the bounds of many of the puṭṭis never having been distinguished by any marks like those of the mauzas, the karnams and patêls were directed by the district cutcherries to fix them and to separate the sarkâr from the inâm lands. In the same year the Âmildâr Niẕâm Ṣâḥib having learned that the division had been made much in favour of the Brâhmins went to the different villages himself and finding the report true he fixed a quit-rent on the inâm part of each as an equivalent for their having extended their bounds too far or for the excess of the rents of their lands above those specified in the sanads. It is said that no addition was made to this quit-rent in the following years during the rest of Ṭîpû's Government. On the country being ceded to the Company it was concealed and no payment made till the beginning of 1794 when the fact having been discovered, the arrears were collected and in that and the succeeding year the stipulated sum was received with the kists as it fell due.

When the survey was making in the current year, the Brâhmins being in general desirous that land should be taken in lieu of the quit-rent as well to exempt themselves from all claims of the revenue servants as because they were apprehensive that it would in the end lead to the total resumption of their inâms and as I saw no objection, because there would rather be a gain than a loss, I agreed to the proposal. They gave up lands, the produce of which, by their own account, equalled the amount of their quit-rent. These were added to the sarkâr share of the village and they now yield somewhat more than the Brâhmins received from them, because ryots always pay a higher rent to Government than the inâmdârs.

Few of the agrahârams have their original sanads, but all of them, except Samayasangili (the sanad of which is lost) have those which Ṭîpû issued. Where the mauza has several puṭṭis, it is only specified that three or four of them, mentioning their names, are to be given in inâm, but where the mauza is single consisting of only one village, it is expressed that one half is to be given up and, as the whole of them have always been understood by the inhabitants to be ardhamâniyam, it is therefore probable that Ṭîpû's intention was that an equal division should be made and that his tâkîds which followed the sanads contained instructions to this effect and that it was in consequence of them that the Âmildâr imposed the quit-rent and I am the more confirmed in this opinion by observing that in one agrahâram Kâvêrippaṭṭi the puṭṭi of Utturampâḷaiyam entered in the sanad had never been delivered over to the Brâhmins, because no doubt it was seen that it would have made their share too large. In all of them the sarkâr's share is least in the quantity and worst in the quality of the lands. If a division were made according to the actual produce, the Brâhmins would have to pay double or triple the present

quit-rent. As I have not been able to procure copies of the above tâkîds, or any other voucher for making the division in this manner, I have confined myself to the assessment which was actually made under the former Government. Whether it was laid on to render the shares equal, or for whatever other purpose, it was in all likelihood only a preparatory step to a total resumption and from all the information I have been able to obtain, I am not yet perfectly convinced that when all the Bhaṭṭavartti was a second time resumed by Ṭîpû in 1788/9 that the agrahârams were included, though exempted by the district servants. No. 10 Mâmuṇḍi is an agrahâram resumed and given up in part at the same time as those already mentioned and on which a quit-rent was also imposed for same reasons. It appears that the division of its wet land had not been made under the former Government either from favour, or from there not having been time to attend to it in the short period between the restoration of the inâm and the beginning of the late war. In the survey the division being made by the Brâhmins themselves, I of course had the first choice, but as the wet lands of this are much more considerable than those of any of the other agrahârams, as they had not before been divided into sarkâr and inâm shares and as the Brâhmins had hitherto derived a greater advantage from renting both than had been done in agrahârams where the division had before taken place, I excused them the quit-rent; should this not be approved of, land can still be taken for it.

Nos. 11, 12, 13, 14—are what are called Kraya agrahârams. They were purchased, some of them by merchants and others by Brâhmins from the Râjâ of Mysore a few years before his confinement by Ḥaidar. The sum to be paid for each of them according to the established custom in such bargains was ten times the amount of the annual rent, but as only a part of it had been discharged when Ḥaidar seized the Government, he resumed the villages till the arrears were cleared off and also till he received an addition to the purchase money of ten pagodas for every pagoda which the actual rent was found to exceed that which had been entered in the sanads. Ṭîpû, on his accession, resumed them as well as all other inâms, but in 1785–6 he restored a portion of them to the inâmdârs by sanad in the same manner as the agrahârams already mentioned. They are considered as ardhamâniyam. The separation of the sarkâr and inâm lands was made by the patêls and karnams but the Âmildâr Niẓâm Ṣâḥib finding on enquiry that the inâmdârs had got too much, imposed a quit-rent upon them for which I have taken an equivalent in land at their own valuation. What still remains to them is more productive, though of less extent than the sarkâr's share, and the rents of some are even now, after the resumption of at least two-thirds of the lands, more than those which are entered in the original sanads.

Kraya agrahârams have never been regarded as so permanent as the dânam or charity agrahârams. They are sold indifferently to any purchaser, whether merchant or Brâhmin, and they are frequently resumed when it appears, that the inâmdârs by receiving a greater rent than that at which the village was first estimated have indemnified themselves for all their expenses.

No. 15—is a sarvamâniyam agrahâram. It was resumed by Ṭîpû and again given up entire in 1786. The smallness of the rent was probably the cause of no part of it being sequestered. It is now continued as before, clear of all taxes.

Nos. 16 to *22*—inclusive are agrahârams which were completely resumed by Ṭîpû. Two of them are still rented by the Brâhmins only, Brâhmins and ryots together and all the rest entirely by ryots. From this it would seem that it was not the general practice after resumption to grant the former occupants any particular indulgence in their rent at least not for more than a few years, for out of seven villages, here are four which they have been obliged to abandon. In some villages immediately on the escheat taking place the rents were raised so high that they deserted them. In others the same thing happened by degrees in the course of 3 or 4 seasons and whenever any of them were given for a very low rent for a considerable length of time, it will almost constantly be found either that the cutcherry people received money on this account or else that some of them had a share of the lands, but even the most favoured were liable to suffer the same fate as the rest on a change of men in office, for all tended sooner or later to the same point at last of being raised to the standard of the other sarkâr lands.

No. 16.—The greatest part of the wet lands of this village has, ever since the resumption been in the hands of the Brâhmins at no fixed rent but at one much below their value. They are now raised a little which brings them to one-half of the standard of those which the ryots have.

No. 17.—Kêsarapaṭṭi has ever since its resumption been under the management of the Brâhmins. But as they have always paid about two-thirds of the full rent which is as much as is usually given by Brâhmins for lands which have never been inâm, several of them have gone away. It is now settled for few years at the former rent.

No. 18.—Vêlanaṭṭam. The circumstances of this village are the same as above, except that the ryots rent a part of it.

Nos. 19, 20, 21, 22—have been many years in the hands of the ryots. Of the above 22 agrahârams only Nos. 15, 17 and 20 were originally simple inâms, the property of one person. All the rest were given to several families divided into shares.

The following four villages are termed bhaṭṭavartti and were given by the Râjâs and poligars before the Mysore Government:—

(1) Tanampaṭṭi.	(3) Âlattûr.
(2) Vêppampaṭṭi.	(4) Kurukkapaṭṭi.

No. (1) *Tanampaṭṭi* was resumed by Ṭîpû in 1784. In this and the two succeeding years the Brâhmins paid for it the full rent usually paid by Brâhmins for sarkâr lands of the same quality. It was restored to them in inâm in 1787 but was again resumed and settled at the full rent in [1789]. It is said that it was again given up in 1790-91 for a quit-rent of Rs. 80. But as there is no sufficient proof of this having been by orders from Ṭîpû, I have assessed the lands at Rs. 200 which is still Rs. 10 below what they formerly paid the sarkâr, because they are only in part cultivated.

No. (2) *Vêppampaṭṭi* was resumed by Ṭîpû in 1784 and paid an annual rent of 56 gopally pagodas till 1787 when it was restored to the inâmdârs. It was again resumed in 1789 and is reported to have been a second time given up in 1790. But as this wants proof it is settled as before at 56 gopally pagodas not as a quit-rent but as being the full amount of what the Brâhmins, in consideration of their poverty and the want of ryots, ought to pay though it is only about one-tenth of the valuation by survey.

No. (3) *Âlattur*—A part of this village was resumed by the Râjâ of Mysore, another part by Ḥaidar and the remainder by Ṭîpû. This last portion was given up in 1787, it was again resumed in 1789 and is said to have been again given up in 1790, but as this is contradicted by other accounts it is assessed at about one-fourth of the valuation. The inâmdâr is the principal Brâhmin of the pagoda of Sankaridrug and as his allowance from it is very small, his lands are therefore left to him at this low rent.

No. (4) *Kurukkapaṭṭi* was resumed by Ṭîpû in 1784 and remained so till 1788 when it was given up through the influence of the Sarishtadâr of the Sankaridrug who was a relation of the inâmdâr, but the Sarishtadâr being imprisoned in 1789 it was immediately resumed and continued to pay a low but variable rent till 1792. It is now given to the Brâhmins for half its valuation.

The following villages are usually termed shrotriyam though, from the rent having frequently been raised, they cannot be considered as such now:—

(1) Narasipuram.	(3) Erayamangalam.
(2) Kokkarâyanpêṭṭai.	

No. (1) *Narasipuram* had formerly a shrotri sanad from the Râjâ of Mysore. The rent was, however, raised by Ḥaidar and afterwards by Ṭîpû to near three times its original amount. It is now continued to the Brâhmins for half its valuation.

No. (2) *Kokkarâyanpêṭṭai* got a shrotri sanad from the Râjâ of Mysore which was set aside by Ṭîpû and the rent raised to ten-sixteenths of that of ryots. It is now settled at the same rate. None of the above shrotriyams are êkabhôgam.

No. (3) *Erayamangalam* got a shrotri sanad from the Râjâ of Mysore. It was, however, set aside and the rent raised by Ḥaidar and Ṭîpû. It is now continued to the Brâhmins for half its valuation.

The following are sanyâsi villages :—

(1) Sanniyâsipaṭṭi. | (2) Varapalli. | (3) [. . . .].

Nos. (1) *and* (2) belong to the Mulbâgalswâmi to whom they were made over in inâm by Tirumala Nâik of Madura.

They were resumed in 1784 by Ṭîpû and given up again in 1786 but there is no sanad or voucher except a tâkîd from Ṭîpû to the Âmildâr ordering him to transmit a certificate of the circumstances of the inâm and the rents of the village in order that a new sanad might be issued. There is no signature to this tâkîd and though Ṭîpû's seal is on the cover itself might have belonged to any other tâkîd as well as to this, and as the Brâhmins never carried his certificate to Srîrangapatṇam nor ever received a new sanad, there is little doubt but that both villages were considered as escheated by Ṭîpû though left by his servants in possession of the swâmi. I have let them remain as before, because I could not discover that they had paid any of the [rents] to the sarkâr since 1786.

No. (3) [. . .] was given as a shrotriyam by the Râjâ of Mysore to the Ahôbalaswâmi. It was soon after made sarvamâniyam and continued so three years when Ḥaidar made it shrotri as before. It was completely resumed by Ṭîpû and has ever since been under the management of the patêl.

ÔMALÛR.

In this district are the following agrahârams :—

(1) Tappûr.
(2) Dâsasamudram.
(3) Tottiyapaṭṭi.
(4) Kâriyâmpaṭṭi.
(5) Kurukkappaṭṭi.

They were all resumed by Ḥaidar and have ever since been rented by the Brâhmins at about half their value, some rather more, others a little less. The three last are now fixed at the half of the estimated rent, the two first from the scarcity of cultivators are considerably below it. A few of the Brâhmins have left [them]. In fixing the rents of all these villages which have been resumed either in whole or in a part, I have in general rather been guided by my own opinion of what the amount ought to be than by accounts or by what was asserted to have been the custom of former times, for it is hardly possible to procure correct accounts of any of them because few of them have karnams appointed by the sarkâr and because the cutcherry people either by receiving money or by having shares in the lands [. . .]were as much [. . .] greater part of them are not assessed at about half the rent paid by the ryots: one only is so high as ten-sixteenths while others are less than a quarter. These variations are occasioned by the different degrees of ability of the Brâhmins and by the plenty or scarcity of cultivators. All Brâhmins are in some measure inâmdârs for they seldom ever pay much above half the rent of other farmers. I have adopted this as the standard on the present occasion for I have not considered the incumbents [. . .] the Revenue servants having relations among the inâmdârs or from their having a share of the lands. The greatest part of the inâms resumed by Ḥaidar and Ṭîpû have been long ago raised to the full rent. Those which are still below it owe their exemption to some of the above causes except the Swâmi villages which have no doubt been spared solely from motives of superstition.

It must have been at all [. . .].

[*No. LXX in the original.*]

XXXVII

Letter—from Major Alexander Read, Superintendent and Collector.

To—Captain Macleod, Assistant Collector.

Dated—Salem, the 21st August 1796.

I learn respecting the agrahârams in this district that Gôpinâdhapuram was settled rent free and Gollappaṭṭi half rent free.

Kondalâmpaṭṭi and Alagusamudram were resumed but let at the rate of 5 annas of the Sûdras' tîrvai, which is the case with the half of Gollappaṭṭi, that is, half resumed.

Though the two last villages are so favourably assessed as one would suppose, the Brâhmin who rents Alagusamudram requests he may be excused from holding it any longer, and offers to give his muchilikâ to that effect.

Kamalâpuram	rated at	6	annas	of the Sûdras' tîrvai.
Pôlipuram	,,	5½	,,	
Kîrapâpambâḍi	,,	6	,,	
Vêdakuttampaṭṭi	,,	4	,,	
Puttûr	,,	6	,,	
Vîrâṇam	,,	5½	,,	
Para Nâṭṭârmangalam	,,	16	,,	

Though the six of the last number be so very favourably assessed and they have paid up nearly all their rent for the last year, I hear they plead their inability to pay up the demands of the present year, though the same proportions of the assessment be demanded; those are the same proportions of a higher assessment than last year by reason of its being now raised to what is termed the full rent, which according to the daftars would make their rents 25 per cent. more this year than they were the last and 75 per cent. more than they were before the survey. Choosing to give them the option of holding or rejecting their lands, I have desired the Tahsîldâr to inform them that they must either throw them up now or rent them for the year, to the end that I may secure the sarkâr's share of the crops in time or come to a speedy settlement with the ryots. Paḷḷippaṭṭi was settled at 6 annas of the Sûdras' tîrvai for last year, which, not consenting to, wâram was taken of the Brâhmins in the usual proportion of the produce. This year they again refuse to farm the village at the said rate, preferring the wâram or half the produce. The Sarishtadâr and Tahsîldâr here, tell me, they have informed you of this, and that you refuse to give them the village on those terms, desiring to have the tîrvai proposed. The consequences are their dispensing with the means of subsistence which they might derive from cultivating their lands, and their lands lying waste, because there are none but their servants to cultivate them, so that revenue suffers by the contention. The consequences being very serious to them, there appears some reason to believe that the 6 annas you demand as rent is even more than 16 annas of a fair assessment, for they agree to give half the produce which is the Sûdras' or ryots' share, of which the 16 annas are the supposed equivalent, and people never prefer in such cases the giving that of two things which is the most valuable. It may be answered that they may hope to purloin the sarkâr's share (of which they were suspected last year) but it would be the fault of the sarkâr, if they found that practicable. Knowing how difficult it is to prevent that, I am always against renting in kind, but as you settled with these people, I wish you to say, what you think the most advisable this year, to accede to their proposal, to lower their money rent, or to lose the revenue that may accrue from coming to a settlement with them the current year. The sowing season for ragi and bâjra being past, the produce of the dry lands would be less than the last year, but both the tanks being full, a plentiful crop of wet grains might be expected.

[*No. LXV in the original.*]

XXXVIII

Letter—from Captain William Macleod, Assistant Collector.

To—Major Alexander Read, Superintendent.

Dated—Dindigul, the 30th August 1796.

I am favoured with your letter of the 21st instant.

In regard to the Gôpinâdhapuram, it was free in fasli 1205, because I have not been able to trace that it paid rent at any period subsequent to all the agrahârams being resumed. It belongs, or more properly had belonged to the Sanyâsi of *Mulbâgal Matt*, from whom I understood that he held a village rent free in the Bâramahal and that he had a certificate from you allowing him Gôpinâdhapuram.

Gollappaṭṭi had been registered in the name of the Sanyâsi of *Uttarâdhi Matt*. The village was usually under the management of a Brâhmin in Saḷem, named

Venkaṭa Râo who got an annual profit of 400 or 500 rupees, after paying the Sanyâsi a trifle (50 or 100 rupees) and about 5 per cent. on the revenue of the village to the Government as an acknowledgment of the village being resumed. It had been proposed to an agent belonging to the Sanyâsi to assess the village at half the Sûdra rents, but he preferred getting some proportion of it entirely free for his master. It was accordingly divided into two equal parts, the inâm portion being free, and the resumed portion paying a full rent of Sûdra assessment. By this arrangement, the Sanyâsi will have upwards of (I think) 300 gopally chakrams and the Government about a similar sum yearly, although the rent of it since the period of resumption to that of the survey had been only about 60 or 70 chakrams.

Para Nâṭṭârmangalam was considered as a resumed village before the commencement of our Government, that is, not as an agrahâram but as Sûdra lands. Consequently it was settled as such.

As to the other agrahârams, the Brâhmins of which may offer to throw them up, I imagine it only a finesse on their part in the hopes of getting better bargains by their being litigious and inventing a pretext for receding from the agreements with the public. Notwithstanding, the settlements made with them were extremely indulgent.

The only way to determine whether or not they are favourably assessed is to compare the rents they pay for a specific portion of land with the rents of corresponding portions in the circumjacent villages. It is no comparison with true assessments, to contract what they had paid before with what they ought now to pay. After their agrahârams were resumed by Ṭîpû, their assessments were made by the Sarishtadârs and Âmils who often having shares in the agrahârams, were influenced by private advantage or bribes to make them at not more than from 10 to 50 per cent. of what they should have been. Of this I had written fully in my letters of 6th December 1795 with memoranda, 5th January, 12th February, 12th March, 4th May and 22nd May 1796 (with memoranda).

I submit to you the propriety of obliging all the Brâhmins to abide by the settlements made with them already or to relinquish all claims whatever, on being favoured in the assessments of the agrahârams, that is to say, that, if they are allowed to draw back from their agreements, their lands should be assessed at a full Sûdra rent and they should give a muchilikâ expressive of that choice, which appears to me to have arisen from the option you had lately directed to be given them, but which, I suppose, must have alluded to agrahârams which had not at that time been settled and not to such extent as had been settled antecedent to your order.

The Brâhmins of Paḻlippaṭṭi gave a muchilikâ giving up all claim to that land and signifying the terms on which it was offered to them. That these terms which they rejected were advantageous will be made to appear by comparing its proposed assessment, with the assessments of Sûdras in the villages of Âṇḍippaṭṭi and Periyêri which adjoin to Paḻlippaṭṭi. The wâram was allowed them last year in Paḻlippaṭṭi because the lands had been cultivated before they gave a final answer, and there was no other alternative but to receive the wâram. I did desire the Tahsîldâr not to allow the lands of Paḻlippaṭṭi to be given this year for wâram, because I am perfectly convinced of the impossibility of Government getting its due, when undetermined rents in kind are received. On this subject you observe, " that it was the fault of the sarkâr, if they found it practicable to steal the dues of the sarkâr." I am at a loss how to account for your giving that opinion when I consider that you had on repeated occasions declared it as your decided opinion that it was morally impossible to prevent embezzlements, in cases where proportions of rents in kind were received as the share of Government.

As you are pleased to ask me what mode I may think it most advisable to be observed this year with them, I submit to your consideration, either to make them pay the full Sûdra rent for such lands as they may cultivate, or to fix a specific grain assessment on the cultivation. If grain be assessed on the nanjai, it should pay from 10 to 15 candies per shey, if they agree to the full money-rents that will be found in the accounts of the village.

The Brâhmins have influence enough by intrigues with the Sûdras to prevent the latter from taking the lands of Paḻlippaṭṭi in rent until they may despair of getting it on their own terms. The resumed rent if paid before was a mere trifle.

None of the Brâhmins who claim it are indigent nor without shares in other agrahârams. It being uncultivated for one or even two years is a matter of no consequence, but allowing them to have their own way deserves consideration. As to their servants being the cultivators, I suppose that a very small proportion of the cultivators were of that description and that the majority, as is the case in all agrahârams, were ryots cultivating under them for wâram but are now secretly prevented by their intrigues.

I rely on you for your support in keeping the Brâhmins of Pallippatti to their word "of not having any claim on the village or *rather* the land * and should any of them be allowed to cultivate there, that it should be on the *same terms as sûdra farmers.*" Also that if any settlement be made with them, that it should be specific either in grain or money as per gunta.

[*No. LXVI in the original.*]

XXXIX

Letter—from Captain WILLIAM MACLEOD, Assistant Collector.

To—Major ALEXANDER READ, Superintendent.

Dated—Nâmakkal, the 19th November 1796.

Finding the season so far advanced, I perceive it will be impossible to settle Paramati and Kâttupputtûr from the survey, so as to be included in the jamâbandi of 1206. I have on that account directed 1207 to be the first year of survey and settlement, and to make up its jamâbandi for 1206 according to the old Âyakattu but crediting the ryots for such field of last year's cultivation as they may have left fallow. And I understand that, in consequence of the survey being expected this year, they have left some fields fallow in each village. The district karnams are, Salem excepted, directed to prepare their dauls for the current year, and then come to the division cutcherry, to have them compared and entered.

The manigâr who had charge of the agrahârams, Tidâvûr, Odiyattûr and Ânaiyâmpatti, Âtûr district, has allowed the Brâhmins to steal the greatest part of the produce of the nanjai lands, so that little more than the amount of the jamâbandi has been collected, which was only that which it was at first designed to be demanded from the Brâhmins, if the villages had been under their management. The Brâhmins being allowed to remain in the villages, gave them this opportunity of practising their knavery which it is not possible to prevent, while they are on the spot and probably would not have happened, had you not directed that they should be allowed to remain in their respective villages and that their villages should be given to them in 1206. But now that they have withheld their rents I imagine you will approve of not putting them in possession of the agrahârams, as there is a necessity to show them that a perseverance in fraud and contumacy will not always succeed in accomplishing their wishes. With this idea, I have sent a new manigâr to take charge of them.

I request to be favoured with your answer respecting the prisoner Ella Nâik, mentioned in my letter of the 17th of last month.

About the end of May last, two chetties of Pillânallûr were murdered and their bodies were found in a hole within the bounds of Minnâmpalli. The hole appeared to have been fresh dug for the purpose of concealing the bodies. The two peons who were murdered when carrying takâvî to Kâttupputtûr about 18 months ago, had been found not far from the same place, which suggested the idea that some of the neighbouring inhabitants might have been concerned in those atrocious crimes. I directed twelve of the chief inhabitants of the Sêndamangalam district, in which the murders happened, to give their opinion whether or not the inhabitants of the neighbouring villages should be called to some account unless the murderers were pointed out by them. They gave it as their opinion that, as there were strong reasons to suspect that the crime

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* There is no village, only a tract of land.

was committed by persons resident in the neighbouring villages, a fine of 400 rupees should be collected from the villages of Kalangâni, Minnâmpalli, Sîliyampaṭṭi and Vorappam unless the murderers were produced or proven not to have been inhabitants of those villages, within a fortnight. No discovery having been made, the fine was collected and is now in the Sêndamangalam cutcherry. I request your permission to carry it into the account of extra revenue, also your directions regarding the propriety of giving a portion of it to the families of the cheṭṭies who were murdered.

[*No. LXVII in the original.*]

LX

Memorandum—from Captain MACLEOD.

To—Major READ.

Dated—the 4th December 1796.

Particular answers to my letter of 3rd June required to be enabled to make out the jamâbandi according to which it would be very desirable to have simplified or rendered less comprehensive for 1205.

The month of December having now commenced, it is necessary to begin the collections, although the jamâbandi is not made out. On this account orders are given for collecting $\frac{3}{16}$ of the sâgubadi. In consequence of its having been proclaimed that the ryots might cultivate as much as they might choose, much land has been left fallow of the quantity they had agreed to pay for, during the five years for which they had given muchilikâs and received paṭṭâs.

Their having got favourable cowles for fallow lands, antecedent to its being known that they were absolved of all engagements which had been entered into with the sarkâr for the future, may have also tended to induce them to relinquish the cultivated lands.

The agrahârams in Âtûr of which the Brâhmins have shown so much opposition to their settlements having scarcely paid any rent in 1205 for the lands registered in their own names, ought in 1206 to be settled according to the Sûdra rates. It being ordered that they should be admitted into their villages afforded them an opportunity of contriving to steal the crops and gave them an influence over the Sûdras, who, judging they were returning on their own terms, were afraid of incurring their enmity and therefore easily persuaded to join the Brâhmins in defrauding the sarkâr of almost the whole produce of the nanjai lands which of course they could effect only by the connivance of the manigâr.

It is proposed to annex the villages of Malliyakarai, Timminâyakkampaṭṭi and Sîliyampaṭṭi to the Âtûr Tahsîldâri instead of Vîraganûr.

Also the villages of Attayâmpaṭṭi, Attanûr, Piḷḷânallûr, Ôduvânkurichchi, Ariyâ Kavuṇḍanpaṭṭi, Kâkkâvêri and Chandrasêkharapuram now attached to Sêndamangalam to be annexed to Râsipuram as being more contiguous.

The tasdîk of the Salem pagoda is considered as a liberal scale of dêvastânams and necessary to support their ceremonies. If approved, it is proposed that those of other districts which have been surveyed in the course of this year be put on the same footing or nearly so.

There are certain villages which are called shrotriyams but without any document to admit them as such. Although it may be called an abuse, is it not allowable to make the (pretended) incumbents some provision from the rents, if the villages are found to afford a much higher rent than they have done upon being settled with the individual farmers of it? And in respect to proportion is it wished that a special rule should be observed or that it should depend on circumstances varying from one-fifth to one-eighth.

Two years ago the Brâhmins of Kâṭṭupputtûr having been detected in stealing the sarkâr wâram were fined nearly the value of what the kaṇakku proved they were concerned at stealing but instead of paying the fine, they all ran off to the Trichinopoly country. They carried the paḷḷars along with them and the Sûdra ryots of several of the villages but by perseverance the cultivators were brought

back and by degrees the influence of the Brâhmins is wearing away. They are [. . .] to return and be put again in possession, which I think it would not be proper to allow at least until the punjai lands are given in settlement to the Sûdras and security got for the payment of the rents that the Brâhmins would agree to pay for the nanjai,—a joint security would not answer, as they have all lands in the Trichinopoly district close by to which they would abscond, whenever they wished to evade payment of their rents. It will be settled immediately after Paramati.

There are not cultivators of the nanjai excepting pallars, who cannot be prevailed upon to rent the nanjai for money, partly on account of their being [Sudras] and partly through the dread of disobliging the Brâhmins, for whom they even now steal a portion of the Sarkâr wâram. The late manigâr was detected in stealing some of the paddy by using two measures, one for the receipt and another for the sales.

[*No. LXVIII in the original.*]

XLI

Letter—from Capt. William Macleod, Assistant Collector.

To—Major Alexander Read, Superintendent.

Dated—Nâmakkal, the 19th December 1796.

I shall attend to the directions respecting the jamâbandi as contained in your letter of the 9th instant.

In the fourth paragraph you observe there are sanads for almost all Mussalmàn inâms and that it appears that all bhaṭṭavartti and other inâms were continued in the Bâramahal, except those of gaudas and karnams, although they have been once resumed. It is certain, I believe, all bhaṭṭavartti and other inâms, except some dêvastânam lands, were first resumed in the year Krôdhi, and afterwards in the year Kîlaka, the resuming all bhaṭṭavartti, etc., was repeated, without excepting what the former order did, of continuing all under 25 kantarai fanams. I am persuaded of the truth of this, not only because the resumption of bhaṭṭavartti is an article of the Revenue Regulations of the latest date prior to the peace but because I have seen a few of Tîpû's sanads for bhaṭṭavartti dated in Parâbhava.

I have met with more Mussalman inâms without, than with, sanads, but I have not a doubt of their being sanctioned, as the âmils had orders to make certain allowances to their priests. You remark "that being tender of rights you recommend in all doubtful cases to let things remain as we found them." The fact is that we cannot always discover how matters stood, when we were put in possession of these districts, for we daily find out frauds in respect to inâms.

It is remarked that a court of judicature would demand sanads on our part to justify dispossession, and that, in the event of neither party having authentic document, our right to make any alteration in the tenure might be called in question. If that principle was adopted in any other country, that might undergo two or three revolutions. All Government lands would be found to bear but a very small proportion to the inâms.

I cannot admit that possession always establishes right nor suppose that our right as Revenue officers to resume all lands which may seem to have been alienated without authority can be called in question. Upon the same principle, I imagine that were we to make no distinction between authentic tenures and assumed or false tenures, our attention to the public service might be called in question.

The âmils, sarishtadârs, shambogues and karnams contrived to make new inâms and to continue resumed inâms to former incumbents by returning them as uncultivated. Upon an investigation taking place, it may appear that, in consequence of this fraud, such lands paid no rent to the sarkâr for many years. Yet this deception cannot be allowed to establish the right of alienation.

You observe that you do not recollect having given general intimation to the districts, and that you only intended to extend the freedom of relinquishing such parts of the lands in the ryots' paṭṭâs as they might choose to the districts of Salem

and Tiruppattûr, but the case is that you wrote under different dates to the Tahsîldârs of Chinnagiri, Beḻûr, Âtûr, Vîraganûr, Sêndamangalam, Râsipuram and Nâmakkal not to require of the ryots to cultivate more lands than they choose.

Some ryots, I admit, may have left lands uncultivated in consequence of different misfortunes, but the majority of them have done it to counteract the idea of fixed settlements and knowing from the highest authority that the rents of uncultivated lands would not be demanded.

Although I would not always exact the whole deficiencies to be made up by contributions, yet I think it good policy to require of the farmers to bind themselves to be jointly and separately responsible for their rents. Deficiencies might be demanded in this manner sometimes wholly, and at other times only in part. Suppose that to prevent its ever falling heavy on the contributors, the demand on account of deficiencies be limited to 2 or $2\frac{1}{2}$ per cent. of the revenue of the villages respectively and let the excess, whenever it might occupy, be a public remission. In this case, the ryots would have a certain interest in the concerns of each other, while at the same time the exacting of so small a contribution could not distress them. Much litigation and abuse in withholding a proportion of the rents would be obviated.

I am far from holding it out as an opinion that remissions can be avoided. On the contrary I think that it is necessary every year to make remissions, especially in districts, wherein the revenue is made up from the assessment of individual cultivators of land or more properly from every distinct field, after being measured and valued.

Considering those circumstances, no material abuse can ever be supposed to exist in realizing the revenue, while the remissions may not exceed 1 or $1\frac{1}{2}$ per cent. of the gross revenue. Neither do I suppose that in any part of the world if the Government be the proprietor of the soil, and derive most of its revenue from land, that a less proportion than 1 or $1\frac{1}{2}$ per cent. of the expected rents can remain annually unrealized, when at the same time all collection from each cultivator reaches the public treasury.

The lands of the agrahârams are generally speaking much more fertile than those of the sûdra villages. Taking the fallow lands into the account, I did not by any means intend or imagine the Agrahâram Brâhmins were favoured more than one-half or perhaps not so much where there happened to be much fallow land, nor can I suppose that they were not sufficiently indulged, if their remission in assessments be from one-fourth to one-half of the Sûdras' rent on their cultivation. My intention was to let them have their whole agrahârams at a fixed rent, so as to obviate annual alterations in their assessments which would be subject to much [expense] and trouble and cannot be adjusted with so much certainty of preventing impositions as the Sûdra villages.

The Brâhmins of Paḻḻippaṭṭi excepted, all those of the Salem district were satisfied with their assessments until those who went to Madras from Âtûr, by holding out the advantages they expected by persevering in litigation and contumacy, enticed them to complain of their assessments *five months* after they had been made. The Brâhmins when encouraged a little have no bounds to their litigations, which their sway over the Sûdras and over all the servants we employ, give them an opportunity to carry to the greatest length.

The Brâhmins of Kamalâpuram paid lately four pagodas to a gumâsta of the Salem district who was sent by your order to superintend the wâram when you consented to their paying the wâram instead of money-rents. For this bribe he of course acted as they directed in betraying his trust or giving up to them the dues of the sarkâr. And as they must suppose, the trial now making in surveying it may affect their rents. There is little or no doubt in their using similar means to carry their point with the surveyors.

The kasba Ômalûr being within a mile and a half of Kamalâpuram, a comparison with it would be more just than with six villages of Salem.

At writing my letter of the 28th May last, I certainly designed to have given their villages to the Âtûr Brâhmins according to your directions, but on the supposition that they would have paid a greater proportion of their rents for fasli 1205 than it appears by the accompanying statement they have done, as I could not

imagine you designed they should be put in possession when so much in arrears, and after giving so much trouble and causing so much expense in surveying their villages so often.

I shall hereafter satisfy you as to some of them being detected in stealing the wâram.

It is your wish that I should immediately (without their paying up their balances) settle with them for two-third of the Sûdras' tîrvai of the cultivation.

I submit to you the propriety of not giving more favourable terms than to pay an assessment of two-third full rent to all such as recede from their engagements; they will always persevere in litigation so long as they see a chance of their wishes being complied with.

You observed "they ought not to be punished for refusing the terms offered and that the same terms should be always held out to them." I confess my ideas of the manner of treating them to be very different. I think if one man offers a thing to another which is refused, that the owner has a right to give it to another, without subjecting himself to be accused of having punished the refuser, who has himself to blame, not the one who offers. In such villages as I have met with which were called *shrotriyams*, I have done exactly as you have suggested by giving the claimants a proportion of either lands or money. I have not met with one that had an authentic document, but I have met with several documents that were forged.

I allow there may be a great difference between the rights of a sovereign and the power exercised by Indian princes, but "that a prince has a right to give away and none to take back what had been given by others," is a maxim, which I suppose applies only to a few European Governments, or to such Governments, as may be so regulated, that the landed property of individuals is perfectly defined. The case is very different in Asiatic Governments, which are supported by the land revenue, and have been subject to frequent revolutions. They are obliged to consider themselves as the sole proprietors of the soil and possessing the power of giving and taking away land like any other property; nor do I perceive how the exercise of this power could be dispensed with in countries where public or authentic records do not offer a reference for distinguishing public from private property.

My objections to letting lands for wâram must have been known to you long ago. The water-course of Paramati was let for money-rents in 1204, as also that of Môhanûr and all the tanks in the districts of Sêndamangalam and Nâmakkal, although neither of these tanks or water-courses were ever before let for money-rent to the cultivators.

The only lands now in wâram are the nanjai lands of Kâṭṭupputtûr and those of the new water-course. For the latter a cowle was given for the first four crops, copy of which had been sent you. In Kâṭṭupputtûr the paḷḷars are the only farmers of the nanjai lands and they cannot be prevailed upon to engage to pay money-rents.

A copy of the tasdîk of the Salem pagoda, with an estimate of what I think the others would require accompanies this letter.

I am decidedly of opinion that all dêvastânams should have their allowances in money, otherwise their ceremonies will not be carried on regularly; nor will the persons attached get their due proportions. Without the aid of the sarkâr to collect and distribute their allowances in fair proportions, one or two of the leading Brâhmins will always manage under various pretexts to defraud all the rest of the sibbandi. Knowing this from experience, all the dêvastânams in the Southern Division are paid from their respective cutcherries according to moyin zâbitâs regulated agreeably to their inâms, the rents of which are paid into the cutcherry for the purpose of being distributed. Their accounts are of course kept separate from the *ayan* and examined once a year: the Tahsîldârs are held responsible for the disbursements. But I understand that in Salem you directed the Brâhmins to manage their inâms their own way and the cutcherry people not to interfere. That I impute to the mode of paying them not being explained to you.

[*No. LXIX in the original.*]

XLII

Letter—From Captain J. H. SYMONS
To—Lieut.-Col. A. READ, Superintendent.
Dated- Kangundi, the 26th May 1797.

Yesterday, the poligar sent a message to me, requesting permission to pay me a visit, as he wanted to make known to me some circumstances, which he wished I would communicate to you.

I having acquiesced, he came to my house, and after a little prefatory discourse he said that some evil designing people were attempting to interrupt the tranquillity he enjoyed under your Government by exciting inexperienced young men to make ill-grounded complaints to you against him, and that he had good reason to suppose that Timma Nâyar was at the present business. The circumstances would not admit of his appearing openly in the matter. However a Brâhmin named Venkayya, an adherent of Timma Nâyar's, and who on all occasions has acted as his gumâsta, has instigated and persuaded a young man called Râmappa Nâyar, son-in-law of Timma Nâyar's to go to Tiruppattûr, in order to lay before you a complaint on the two subjects, viz., first, that the poligar will not allow Râmappa Nâyar a reasonable and moderate subsistence, secondly, that the poligar withholds from Râmappa Nâyar his lawful patrimony of thirty-three villages, which his ancestors have all along held as an inâm. The Brâhmin Venkayya has accompanied Râmappa Nâyar to Tiruppattûr, to assist him with his advice, in return for which trouble, he is to have an inâm of three or four villages, should Râmappa succeed in his suit.

With regard to the first matter of complaint, the poligar says that Râmappa Nâyar has the produce of five villages for his support, which on an average yields him the yearly rent of three hundred pagodas, without contributing a single cash towards the payment of the kist of the zamîndâri.

Respecting the second grievance, the poligar acknowledges that about fifty years ago, his own father Venkaṭapati Nâyar, the then poligar, did give an inâm of thirty-three villages to his younger brother Vâmappa Nâyar, the grandfather of the plaintiff, but like all other inâms it was resumable at pleasure.

Indeed soon after the grant of this inâm Morâri Râo came with an army and laid the Kangundi country under contribution, on which occasion Venkaṭapati Nâyar the poligar, applied to his younger brother Vâmappa Nâyar, the poligar, for a sum of money in proportion to the number of villages that he held in inâm, that he might be able to discharge the amount of the contribution. Vâmappa Nâyar did not think proper to comply with this demand and Venkaṭapati Nâyar, the poligar sequestered the inâm, leaving him four villages for his maintenance, which have been continued by the present poligar's three brothers, his predecessors and he himself has added another village to the original number.

This is the purport of the poligar's communication, and I hope you will not think me intrusive in troubling you with it.

[*No. XXIII in the original.*]

XLIII

Letter—From the ABBÉ J. A. DUBOIS, Priest and Missionary in the Bâramahal.
To—Lieut.-Col. A. READ, Commanding Civil and Military in Bâramahal and Salem Countries.
Dated—Dharmapuri, the 13th September 1797.

The particular circumstances in which I am so unhappy as to stand, make me take the liberty of humbly entreating your indulgence for a few minutes, and of obtruding myself on your particular attention in order to solicit your justice and powerful influence.

The innumerable disasters which desolated my unhappy country, the cruel and unjust persecution chiefly carried against the clergy, the impossibility of

finding security and protection even amongst my kindred and friends, the necessity of flying from a cruel and unavoidable martyrdom, these are the principal motives which compelled me to leave my country and to seek a shelter in these distant regions with the firm hope to find here the above benefits I was in quest of, I mean, tranquillity and peace. I rejoiced in the middle of my misfortunes to have at least found those inestimable advantages in these unknown countries; and when I compared my actual situation with the calamities of all kind, which the cruelty and barbarity of my countrymen reserved to me, I returned my most grateful thanks to divine Providence for having delivered me from the hands of such miscreants, and carried in a country beyond their reach, in which the benevolence and politeness I meet everywhere with the agents [of that] generous nation under whose authority [and rule] the happiness of living made me forget all the sweetness of my former condition, as well as all the hardships inseparable from my present helpless state. Such was my condition, but I am now to be encountered by a new storm and a new persecution.

Black priests have arrived from the Malabar coast in this country, and lodged, without my permission, without even preventing [*sic*] me, in my several churches. Amazed of the boldness and impoliteness of such a conduct, I asked the cause of it, when I was answered that they came to take this [country] from me, and to take possession of all the Christian churches in Bâramahal and Salem countries, saying that I was nothing else but an usurper, and that if I should oppose any difficulty to their undertakings, they were bearers of orders from the Right Honourable the Governor of Madras to compel me to leave without delay this country and that the orders of which they are bearers, are of so compelling a nature that they leave no choice nor alternative, etc. Their bold and determined discourses filled me with surprise and care, all their speeches as well as their behaviour were [. . .] for me. What reasons, I asked [them] have the English Government to expel me from a country in which I ever made it my principal study to evince my unfeigned gratitude for the protection and other benefits I am receiving from its agents? What crime have I perpetrated to be exposed to such a disgrace and ignominy? Has my pacific conduct in this country given rise to any distrust on my probity and the purity of my intentions? If it is the case, how comes it that such an order was not communicated to me either through the gentleman who is intrusted with the charge of the affairs in this department, or through any of his assistants? How comes it, that a government everywhere famed and conspicuous by its spirit of justice, moderation and impartiality without any apparent subject, without hearing the reasons I may produce in the support of my cause, without my knowledge, deprives me of the peaceful possession of this mission, to give it to those adventurers? Such an arbitrary step, said I, might frequently occur in the despotic courts of a neighbour prince, but among a nation which occupies the first rank in the civilized world, it is not possible.

In the meanwhile, the intruders who came to ravish my heritage are carrying on their undertakings with the greatest success; the calumnies they have spread everywhere against me among this ignorant and credulous people, by saying that I am a French priest, and that all the Frenchmen have since their revolution fallen into heresy, and have been without exception, excommunicated by the Pope, that the doctrine of the Roman Catholic Church [is heresy], that the English Government, sensible of all those motives, has intrusted them with the charge of all the missions in this country; these and a thousand other absurd discourses, and above all, their likeness by colour, manners and morals with the people of this country, have won them the affection and confidence of all, and they are received and triumphing in all my churches; whilst, despised by all, I am obliged to fly from one cottage to another, and I hardly meet with persons compassionate enough to give me a shelter in their houses.

In this dreadful situation I have only left one resource, and it lies in your kind protection. You have promised me, sir, to favour me whenever I could stand in need of it. Therefore, permit me in this truly trying circumstance, to call upon you by all the motives which may inspire you with any concern of my helpless condition—I call upon you, sir, for your protection and justice as a man persecuted without cause, and whose last resource is to you—I call upon you as

representing that generous nation which in these times of universal disaster and desolation has manifested so tender a commiseration to my brethren Clergymen, who stood in the same desolated state as this in which I am now standing. I call upon you for your justice, because no other help, no other resource are left to me and if I am compelled to leave this country, I have no other way of living left, besides beggary and the compassion that my helpless condition may inspire to sensible hearts. Yet, however hard as my actual state may appear, God forbid that I should endeavour to move in your mind a false compassion and to bias your judgment to my cause by this plain account of my real state; I only entreat you to attend the reasons on which my claim to this mission are grounded, and after having examined them and compared with the claims of my opponents (they are running over both Dharmapuri and Salem) to judge according to what your wisdom and justice might suggest to you. The next are my principal reasons.

The jesuits were the first missionaries who announced the Christian religion to the inhabitants of this country; after the total destruction of that order the converts done by them being without spiritual succours, the Pope gave the charge of them to the Right Reverend the Bishop of Verapoly, an Italian; that prelate sent, during some years, European Missionaries to take care of this mission but the remoteness of this country, from the place of his residence, the difference and intemperature of this climate and above all the want of European Missionaries obliged him to forsake it; the Pope hearing that these Christians were again destitute of succours, directed many briefs to the Right Reverend the Bishop of Dolicha, Vicar Apostolic at Pondicherry, intrusting him with the spiritual care of all the Christians living in Ṭîpû's country (This country was then under Ṭîpû's dominions). I can even add that when the ambassadors of Ṭîpû Sulṭân went to France, the Pope's legate then residing in that court, together with the French Minister, took many troubles, though in vain, to persuade them to prevail upon their master to give access into his dominions to the French Missionaries.

Therefore, accordingly to the spiritual authority given to him by the Chief of the Roman Catholic Church, the Right Reverend the Bishop of Dolicha, as soon as this country was wrested from the hands of that despotic prince who had [. .] principles that all access into his dominions to missionaries of every description, profited of the liberty given to all worships in the English dominions, and sent missionaries to take care of the Christians spread over Bâramahal and Salem; when the French Missionaries arrived in this country, no vestiges, no remains of the ancient churches were seen; Ṭîpû excited by his hatred against the Christian religion, caused the whole to be levelled with the ground. These are the French Missionaries, who caused the Christian churches now standing in the Bâramahal and Salem countries to be again built, some of them at their own expenses and others with the assistance of the Christians.

The text here is corrupt.

I am the fourth of the missionaries sent by the Bishop of Dolicha, since about six years, that is to say, since the time when the English nation took possession of this country the French Missionaries were to this day peaceful possessors of this mission, and till now no body questioned the validity of their known possession; no body appeared to dispute it; it is upon that peaceful possession of about six years, that I insist, till my opponents prove it unquestionably void. We are the only missionaries known by the English Government in this country; the exercise of our spiritual functions is coetaneous to the exercise of their authority, and the one is almost as ancient as the other. Since the country became their own, no body appeared to contest the validity of our titles, or the legitimacy of our possession. On what ground those blackmen now lay their claims? What right have they to call me an usurper, and to expose me to so many scenes of dishonor and ignominy? If their colour and morals, similar to those of the people of this country, is a sufficient motive to make them the natural and lawful heirs of these missions, why no body among them came never before this day to prosecute their claims? For I may assert, and my assertion shall be confirmed by all the Christians now alive, that from the first time when the Christian religion was announced to the people, that is to say, from about three hundred years to this day any black priest has never been seen in this country.

I cannot pass over a motive more in the support of my cause; it is that the English Government itself has in some way not only acknowledged the validity,

but also authorized the exercise of my ministry by granting at my request and through your kind recommendation the same assistance as that granted to the other worships, that is to say, an annual little allowance to defray the expenses accompanying the exercise of my religious functions.

In order to attest the validity of my ministry, and that I came not here as an intruder, I keep the pieces delivered to me by the Right Reverend the Bishop of Dolicha when he intrusted me with the charge of this mission, as well as the certificate I received from the English Resident when I left the coast to come in this country; if you require the producing of these pieces I shall forthwith forward them to you.

Therefore after your having taken in consideration this most humble address, I humbly entreat you, sir, to grant me such relief as in your wisdom shall deem to be just, and chiefly to bestow on me your protection to keep an absolute, entire and exclusive possession of all the Christian churches standing in the Bâramahal and Salem countries, as I have done till now.

[*No. LXXXI in the original.*]

XLIV

Letter—from the Abbé J. A. Dubois, Missionary.

To—Lieut.-Col. A. Read.

Dated—Dharmapuri, the 26th September 1797.

Some days ago, I took the liberty to apply myself to you, and lay under your consideration a most humble address in order to let you know the perplexing circumstances in which I am standing, on account of the bold undertakings of the black priests who have arrived in this country to invade all the Christian churches I am in possession of. At the same time, I most humbly prayed you to attend the reasons on which I grounded my claims to this mission, and after having compared them with those that my opponents might allege to make good their cause, to judge on what side it stood right. Since that application the behaviour of those fellows became more and more grievous and troublesome after having obliged me to fly from my several churches in the Salem country and after having invaded the whole of them they have directed their endeavors in this part of the country, and they have plainly declared that their intention was to allow me not an instant of intermission, till I would entirely yield up the ground to them. My situation is such that if you bestow not on me the particular favor of your support and protection against the insults, threats, and insolent undertakings of my opponents, I can no more live safe in this country; they have already sent many emissaries near the Christians living in this part of the country to bribe them and get on their side, and one part has already adhered to them; whilst the other seems yet to side with me. Such a division is an occasion for all kind of troubles and scandals among them but as I came not in this country to be a leader of a party, and as I am afraid to be accused to have given room by my presence to such troubles and scandals, and thereby to forfeit the unsullied reputation I was ever anxious to get among the agents of the nation under whose protection I live; I am not disposed to sustain so odious a contest by spreading troubles and divisions among a people, I am only charged to edify and teach. All my confidence lies in your kind protection and all my resources are to you alone. I then pray you, sir, to suggest me what choice is left in this actual circumstance; I wait only for your advices, and if you advise me that in order to avoid troubles among these ignorant people, it would be more wise to yield up the ground to those fellows, I will wait for nothing else, and entirely submissive to your suggesting, I will withdraw all at once. If on the contrary you judge my claims grounded on justice and it be better to keep my ground I intreat you to bestow on me your support and kind protection and enable me to keep possession of this mission without trouble nor danger. However hard as may appear the future fate that Providence seems to have reserved to me, I would support all its rigours and entirely leave this country rather than to become an occasion of trouble and scandal. Therefore, I pray you, sir, to take the

trouble to read over yet once more my last humble address and after that to tell if I can depend upon the particular favor of your kind protection. I wait only for your answer to take a final determination.

[*No. LXXXII in the original.*]

XLV

Letter—from Lieut.-Col. A. READ.

To—Monsieur DUBOIS, Missionary.

Dated—Tiruppattûr, the 29th September 1797.

I have been duly favored with your letter of the 13th the answering which other business has prevented and this morning that of the 26th has been received.

All religions being tolerated and every sect permitted to follow its own tenets throughout the British possessions I have hitherto considered it as not falling within my province to interfere in such disputes as the idolators of this country frequently have among themselves, unless when it becomes necessary as civil magistrate to preserve the peace when I only restrain them from committing violence on one another, leaving their several authorities their rights and pretensions to be settled among themselves in the best way they can.

There appears no reason for my acting differently in respect to whatever sects of Christians may appear in these districts. I wish therefore that you would compound with the black priests that you mention as having arrived from the Malabar coast in such manner that you may not interrupt one another in the exercise of your religious functions.

You state that they have authority from the Government of Madras to exercise theirs and that your claims to the spiritual jurisdictions of these districts is superior to theirs as derived from the Pope.

If their pretensions be such as you mention it cannot be questioned; at the same time it is extremely improbable that the power of the Pope to delegate any authority whatever over these districts was ever acknowledged by any of the Native Princes. I am sure it would not be admitted by the Government of Madras, and you must know that it has long been denied by almost every government in Europe.

I mention these matters as the ground of my opinion that the claim you assert to this superiority among your sect as a *teacher* and right you have to it as an appointment or *inheritance* are totally unfounded, which makes it unlikely, that were I to investigate them, my award would prove correspondent with the ideas you entertain of the justice of your cause. But if I thought otherwise and any of your sectaries admitted them, I should, acting on the same principles as heretofore in such matters, desire that your flock should decide between you and your opponents and if you wish that to be done they shall be assembled at Dharmapuri as a centrical situation for the purpose.

It is to those principles and to the freedom of the British Government that you owe the civilities you acknowledge, and as an officer belonging to it, I consider all sects and descriptions of men in these districts equally entitled to my protection.

[*No. LXXXIII in the original.*]

XLVI

Letter—from the Abbé DUBOIS, Missionary.

To—Colonel ALEXANDER READ.

Dated—Dharmapuri, the 8th October 1797.

I am favored with your answer to my last application; and I have perceived by reading over, that without giving no peremptory decision on the contest which has arisen between me and the black priests, you leave that affair in *statu quo*,

saying *that you consider it as not falling within your province to interfere in such disputes and finally that you consider all sects and description of men in these districts equally entitled to your protection.* Your answer is such as I ought to expect from an impartial and disinterested public officer. Yet permit me, sir, to say you that it seems to me that you have a few mistaken on the meaning of my last most humble address—that mistake proceeds, no doubt from my unacquaintedness with the English language and my inability to explain rightly my ideas in that tongue; therefore I will endeavor to correct my former errors and speak plainer.

I am acquainted very well with the spirit of universal tolerance which characterize the English nation. I know that she was the first which harboured principles conforming to justice, reason and to the true spirit of the gospel, by laying aside all religious distinctions to let all men enjoy the same rights. I know that she was the first which rightly understood the meaning of a religion of peace and happiness by giving over those odious principles settled in the times of ignorance by superstition and fanaticism, principles under whose shade a set of men basely abusing the sacred name of a God of peace believed to be authorised to exercise a tyrannical empire over the opinions and thoughts of the others, and make use of means that religion holds in horror to bring them to their religious tenets. I know also that since many centuries the British nation has broken off the yoke of the papal authority, and broken all the ties which united her with the Roman Church. I am perfectly acquainted with all those things, and when I mentioned that I had a *right* to the care of the Christians spread over these districts as an appointment or *inheritance,* I meant a right and an inheritance merely spiritual, proceeding from the source from which every spiritual authority in the Roman Catholic Church is known to be derived, that spiritual authority is absolutely independent from temporal power, and has nothing common with it, those invested with it have recourse to temporal princes only for protection and support in the public exercise of their ministry, and when they deprive them of that protection, and stop the public exercise of their functions, they are exercised secretly without noise nor trouble. I have never intended to take advantage of that [of] my spiritual power as if it should give me particular right to your protection and [support]. I chiefly made that assertion to [oppose any] accusations of my opponents on that [matter]. I know very well that the British Government acknowledge by no means in its dominions the spiritual authority of the Pope for its own concerns, though it acknowledges in many provinces his rights on the concerns of the persons of his communion, as it is the case in Canada, where his spiritual rights over the Roman Catholics have been consecrated by parliamentary laws and lately in the Isle of Corsa when it was in possession of the British nation. I might say it be the case, in some measure, in India where ministers who are known to be delegated and invested with spiritual authority by him, are not only tolerated, but also permitted to exercise publicly their religious functions, and protection in that exercise, but I am sorry to have so long insisted on a head that I never designed to produce as a support to my claims.

The principal ground to my claims to the care of the Christians spread over these your districts lies on an uninterrupted and peaceful possession of about six years accompanied with the protection of the existing Government, [but] some adventurers come to trouble me [in this] known possession, but as I have [done] nothing to forfeit that former protection enjoyed hitherto, I solicit the support of the Government to keep an entire, absolute and exclusive possession of *the churches I have caused to be erected in these districts.* I never claimed an exclusive protection. I never carry nonsense to such a point as to solicit the expelling of my opponents from these districts. I know very well that all persons peacefully living in the British Dominions are entitled to an equal support; but I only ask to be ever favored with the same protection as before and to be maintained in possession of the churches and lodgings I have erected, any of them at my own expense and any others with the assistance of the Christians; and if my opponents are desirous to exercise their functions in this country, they may build asunder other churches and leave me free in mine; in such a pretension, it appears to me that right is on my side, and I dare yet entertain myself with the hope that your opinion will coincide with mine.

You mention, sir, that it falls not within your province to interpose your authority in such a religious contest, and that if I chose the Christians spread over your districts, shall be assembled to [consider] and judge that affair. As I am positively assured that the Right Honourable the Governor in Council gave a decision a few months ago, in a case by all means the same as this, in a contest which took place at Trichinopoly between several missionaries who reciprocally claimed an exclusive jurisdiction on the Christian churches belonging to that part of the country, and ascribed them to the former possessors by commanding the others to give up their pretensions—I also believed that, as the principal magistrate in those districts, you were, in the same case, the natural and lawful judge to whom I ought to have recourse, but I can by no means agree to what the Christians be assumed as arbitrators in that affair. So doing would be an open violation of all settled rules of my persuation. It would be to make them judges in a matter which they cannot understand. It would be to filter my ministry and make my religious functions depending upon the caprice and inconstancy of that ignorant people. It would be to put myself under their sway and say them, as long as I will behave myself accordingly to your inclinations good or ill I pray you to allow me a place amidst you, but at the very instant in which I will pay or do anything contrary to your capricious and superstitious conduct, you have the power to get rid of me and call for another more indulgent Minister; in such a matter my way is very different from that of the idolators; there are invariable rules from which I cannot deviate without subverting all the economy of my religion.

You next suggest to me to make any amical composition with my opponents, it is also what I ever wished for, and you would be amazed, if I would make you acquainted with the debasing steps which I have taken to bring those fellows to an amical composition; but may it be presumed that I might ever agree with persons who look upon me as if I was an heretic or a man excommunicated, and on that account use every way in their power to make me odious among this ignorant people!

I therefore persist to take you for to judge in this affair but if you persist to decline that task, if besides I am compelled to give up all my claims, if helpless in this country I am forced to yield to machinations, if in order to avoid troubles and divisions among the persons with whose spiritual care I was intrusted, I am obliged to yield them up entirely the ground, I have a final demand to lay under your consideration, it is to be indemnified by them for the disbursements and expenses I have done for building any of the churches and lodgings they are now invading are as follows, viz. For building Cacavery's church and lodging Rs. 150, for Yerrapaddy's lodging Rs. 54, for Darampoory's lodging Rs. 47. For getting a statue of saltpetre for Trippatoor's church Rs. 18. Total Rs. 269—these my expenses are known by all the Christians, and if you require I may bring them as witnesses.

Pardon, sir, the prolixity of this tedious letter, it certainly claims the whole of your indulgence; and I am extremely concerned that I lie under the necessity of troubling you so often about that affair, it requires circumstances so much hard as those in which I lie, to take the liberty of obtruding myself so on your attention and if I had left any other resource, any other shelter long since I would have taken my choice and fled from these districts, rather to sustain so unpleasant, nay, so contemptible and debasing a contest.

[*No. LXXXIV in the original.*]

XLVII

Letter—from Lieut.-Col. A. Read, Superintendent and Collector, Bâramahal.

To—Monsieur Dubois, Missionary.

Dated—Tiruppattûr, the 31st October 1797.

I received your letter of the 8th instant only a few days ago; therefore it must have been almost three weeks upon the road.

As you therein waive your spiritual right over the Christians in these districts, and confine your claims to property that has been invaded by your opponents it

becomes an easy matter for me to decide between you and them, and the enabling me to do that, only requires that you specify what churches or lodges erected by you have been taken possession of, and by whom, those facts may be inquired into, and the aggressors punished, or public notice given that none are to enter buildings belonging to you without your permission.

It is not necessary that you refer all such differences as may arise between you and others on such matters, nor is it possible for me to decide upon such as may occur at a great distance from my actual place of residence, because controversies about property cannot be adjusted without special inquiry and proofs supported by evidences, the summoning whom to attend would sometimes occasion them great inconvenience. I will readily receive all representations that may be made to me respecting things that happen nearer to me than to any of my assistants, but I wish you to apply to them for redress when they are nearest; and you may rely on their impartiality.

[*No. LXXXV in the original.*]

XLVIII

Letter—from Lieut. Col. A. READ, Superintendent.
To—Capt. J. MUNRO, Assistant Collector, Central Division.
Dated—the 1st November 1797.

ABSTRACT.—Stating the grievances of some Brâhmins of Mâmuṇḍi agrahâram with his opinion thereon and requesting particular enquiry may be made into them.

Enclosure.

Account given by the Brâhmins of the agrahâram villages of Mâmuṇḍi including a statement of the sums of money that have been exacted under various pretences from the Brâhmins over and above the stipulated rent.

[*No. LXXI in the original.*]

XLIX

Translation of a sanad in the possession of some Brâhmins of the agrahâram village in the district of Sankaridrug.

To all deshmukhs, deshpâṇḍyâs, mukaddams, muzârîs, and âmils present and future of the taluk of Sankagiri dependent on the Sarkâr of Seringapatam. Be it known that whereas the whole of the village of Mâmuṇḍi and two other villages with the land below the tank and nallah yielding the annual rent of five hundred and ninety five Kot Gopally pagodas, nine fanams, nine annas and-a-half in the before-mentioned taluk of the sarkâr is continued and confirmed as an inâm to the Brâhmins of the aforesaid agrahâram villages, it is required that the before-mentioned villages be left in the possession of the aforesaid Brâhmins, that having applied the produce to their subsistence they may dedicate their time to praying for a length of our life and prosperity. You need not require a new sanad every year. Considering this order as positive, act as above.

The inâm is divided into one hundred and thirteen shares and-a-half and amounted to the sum of five hundred and ninety-five Kot Gopally pagodas, nine fanams nine annas and-a-half.

Rent of the villages and land below the tank and nallah.

	Pags.	Fans	Annas.
Village of Mâmuṇḍi	63	5	0
Village of Kâṭṭuppâḷaiyam	219	8	4
Village of Karaṭṭuppâḷaiyam	59	5	0
Rent of the villages, total ...	342	8	4
Land below the tank and nallah ...	253	1	5
Grand total ...	595	9	9½

Written on the 27th of the month Ahmadi of the year Jalu corresponding with the 25th of Jumâdî-us-sânî, Hijira 1199 or A.D. 1784.	Given under the seal of Ṭipû Sulṭân.

Received a copy of the sanad in the Sadârat Office on the 9th day of the month Jâfari of the year Jalu.

Received a copy of the sanad in the Diwân Office on the 6th of the month Jâfari in the year Jalu.

SRÎNIVÂSA RÂO,
Sarishtadâr of the Diwân's Cutcherry.

SUBBARÂYAR,
Sarishtadâr, Hinduvi.

KÂSIRÂYAR,
Sarishtadâr, Hinduvi.

NARAHARI RÂO,
Sarishtadâr, Hinduvi.

VENKATA RÂO,
Canarese Sarishtadâr.

SÂMAYYA,
Canarese Sarishtadâr.

HERRANAYYA,
Canarese Sarishtadâr.

BÂBU RÂO,
Hinduvi Sarishtadâr in the Hashm Cutcherry.

DHODIYA,
Canarese Sarishtadâr in the Hashm Cutcherry.

N.B.—This sanad is also written in the Mahrati language and given under the sign manual of ṬÎPÛ SULṬÂN.

Lieut.-Col. READ.

[*No. LXXII in the original.*]

L

Letter—from Captain THOMAS MUNRO, Assistant Collector, Central Division.
To—Lieut.-Colonel READ, Collector of the Bâramahal.
Dated—Dharmapuri, the 19th November 1797.

I have received your letter with the statement of grievances of the Brâhmins of Mâmundi. I knew them all long ago, for they seem but a small part of the extra collections which I have had occasion to examine in that village not once but many times; but I did not know that any body had directed my attention from listening to them. It is the practice of these Brâhmins in common with all people from whom a refund is demanded in consequence of long and intricate charges having been substantiated against them, to call for a second and a third hearing in the hope that I may be tired at last and forget some of the evidence which had before appeared and be thereby induced to grant them a remission of a part or the whole. I therefore frequently refuse to hear what I have often heard before and order them out of the cutcherry to make room for those who have more immediate business.

2. The first article of grievance is the sum of Rs. 426. This is in part of quit-rent which they formerly paid, but which was not discovered till two years after the country fell under the Government of the Company. The next sum of Rs. 250, which they call Nânakasar or difference of exchange was not any difference of exchange but the difference between the yearly sum of 100 Râjgopally chakrams for three years which on the first investigation it appeared they had paid

as quit-rent and the sum of 150 Râjgopally chakrams which after further inquiry was found to have been the actual amount of it.

The land mortgaged for the interest of money advanced for clearing the nallah was resumed by Ṭîpû and belonged to the sarkâr. The produce ought therefore to have been divided among the whole of the Brâhmins instead of two or three of the principal former proprietors who had kept it for their own use. It was collected for this purpose but as I was then at a distance from the village and as it would have been rather a loss than an advantage to the whole of the Brâhmins amounting to above a hundred to have summoned them from their homes to receive so trifling a pittance as their respective shares would have been, it was not returned.

3. The next sum of Rs. 47 was the amount of quit-rent on sarkâr inâms in the village; it belonged to the Brâhmins as renters; but as they concealed this head in giving in their statement of the various items composing the jamâ at the time of settlement it was taken as a fine as is always done in cases of false accounts.

4. The jâri sown in the bed of the tank had been collected from the head Brâhmins who had taken it for themselves and is to be returned to the whole of the inâmdârs.

5. The six kantarai chakrams were the rent of land which they suppressed in giving in the account of the cultivation of the village previous to the kulwâr settlement of the year Pramâdhîcha because the produce of all land not entered in accounts is always sequestered as the only means of checking the abuse.

6. The 22 chakrams are the difference between the 6 chakrams in the last paragraph and the actual value of the land at the average of the village but this claim was remitted after investigation.

7. The 109 Rupees is to be returned to the whole body of the Brâhmins; it is the balance that appears by the account of their own karnam to have remained in the hands of the head Brâhmins after crediting them for the whole of their disbursements on account of the nallah and every other disbursement on account of the village.

8. The sixty rupees is a mistake in your translation. It is only thirty-seven in the original and is a balance on account of the mortgaged land mentioned in paragraph 2 which is ordered to be refunded by the head to the inferior Brâhmins.

9. The last cause of complaint is the resumption of 101 guntas of land; at the time of the survey this land was included in the inâm half of the village and stated by the Brâhmins in their accounts to be land belonging to their share. Though it was reported at first on account of the boundaries of the puṭṭis never having been properly ascertained and of some suspicions arising from the inequality of the sarkâr and inâm shares to be sarkâr land, yet as I had no proof of the fact I not only gave it up, but also the quit-rent as stated to you in my letter on agrahârams. Information was, however, soon after received that it belonged to the resumed part of the village and when I was last to the southward the evidence was so clear as to leave no doubt of it. The person who measured the agrahâram during the former Government proved that he had by the order of 'Abd-ul Raḥmân, the Âmildâr, taken the land in question from the kasba and entered it among the sarkâr lands; on hearing this I sent for the Brâhmins, they denied the whole and offered to give their bond or take their cash that it was false. They were then confronted with the witness and at last confessed that it was true but they said that they waited on the Âmildâr and prevailed on him to give up the land again. The witness never heard anything of this though he was then employed in the district. I called for their accounts of former years to see if anything could be gathered from them but they said they had none and it was not till after the karnam had been sometime confined that he at last produced his accounts, on examining them the land amounting to 5 ballas or 101 guntas was found everywhere erased. The reason assigned for this was that on Ṭîpû's Âmildâr giving up the land they had erased it in the accounts, but another karnam who also wrote the accounts of the village at that time declared that he never heard anything of the matter. The Brâhmins could not produce a single evidence in support of their claim, unless their own assertion could be admitted as such after having before offered to swear that the whole transaction was false. I

therefore ordered the land to be resumed and the rent from the time of the survey and settlement to be refunded. I had no wish to resume this land, because it was of little value and occasioned much trouble in altering the totals of the survey accounts, but as the charge was brought forward publicly I could not overlook it without encouraging others to follow the same practice. A great part of the extra revenue is composed of sarkâr lands ploughed every year by inâmdârs and ryots by stealth in addition to their own fields and it is only by exacting the rent and even a fine according to the circumstances of the offender when the discovery is made however remote the period that inâmdârs can be deterred from extending the bounds of their lands.

[*No. LXXIII in the original.*]

LI

Letter—from Captain J. H. Symons.

To—Lieut.-Col. A. Read, Superintendent.

Dated—Kangundi, the 4th December 1797.

Please to excuse the delay that has occurred in my finding the translation of the agrahâram complaint, which has been occasioned by my time having been taken up with making out my pay documents. On enquiry I have obtained the following definition of the term agrahâram : it is a compound from the Sanskrit language. Agra signifies, first in order, and Hâram, sustenance, so that the compound may be literally interpreted as the sustenance of the first order in the State. It is perhaps particularly applied to a Brâhmin's inâm from the order in which he ranks among the Hindus.

Accounts from the westward say that the Sulṭân is collecting draught bullocks at the capital from all parts of his country, his heavy guns and mortars are on this side of the river and his artificers on the island are very busy in repairing tumbrels and gun carriages.

A vague report still prevails about the French having some view on Goa.

[*No. LXXIV in the original.*]

LII

Letter—from Lieut.-Col. A. Read, Superintendent and Collector.

To—Captain T. Munro, Assistant Collector, Central Division.

Dated—Krishṇagiri, the 2nd January 1798.

Your letter of the 19th November last to mine of that month, containing the representation of the Brâhmins of Mâmuṇḍi was so particular and satisfactory that when they returned to me I ordered them away to their villages with a reproval for their misrepresentations.

I apprehend the grievances complained of in the accompaniments are of the same nature but though persuaded of that there would be evident impolicy in rejecting them. I therefore transmit and request that due attention may be paid to them.

The first is from the Brâhmins of the ardhamâniyam Kavêrippaṭṭi complaining of Nanjayya, your Tahsîldâr, having resumed their villages and taken of them 40 kantarai chakrams. That sum being what by your account, dated 20th June 1796, Niẓâm Sâhib Ṭîpû's Âmildâr had settled as their quit-rent, and is said by themselves to have been their annual present to the cutcherry. I should suppose it to be their quit-rent, but as you observe in the above-mentioned letter that they gave up lands in lieu thereof at the time of the survey in order to be exempt of all demands upon them whatever, which you accepted, the sum since exacted of them, and the cause of their villages being resumed must originate in some information lately acquired by means of Venkaṭâchalam, the former

manigâr of their agrahâram, which they ascribe to his machinations with Nanjayya.

As the matter has come before you, I dare say justice has been done them, and chiefly intend by this inference to bring such matters upon record, for the use of our successors and the benefit of revenue, for their litigations will continue to the end of time.

The other complaint is by Appu Sâstri, a bhaṭṭavartti Brâhmin of Ômalûr of his inâm being resumed. By his account it was resumed before during our management and by an order in his possession with your signature restored to him.

You mention in your letter of November 1896 all the bhaṭṭavartti lands having been resumed by Ṭîpû in 1788–89 a second time but that does not appear to have been the case in the Bâramahal for I have seen an authentic parwâna of Ṭîpû's with his seal and sign manual ordering all the ûligaimâniyams, fakîrs', bhaṭṭavartti and dêvata inâms to be restored, and at the same time all the deshmukhs', deshkulkaranîs', gauḍ and karnam mâniyams, bâghâyat, sukhavâsi and nânparwarshi inâms to be escheated. If you have any authentic documents of the kind respecting the restoration or resumption of such lands I wish to be favoured with copies of them.

If the last mentioned complainant's declaration of your having resumed all the bhaṭṭavartti lands last year be true, I wish to be informed of your reasons for having done so, and of those for your having since restored them. Your statement of November last contains a very full and satisfactory account of the manner in which you have settled the agrahârams in your division and I request to be favoured with a similar one of the mode you have observed with all other descriptions of inâms, it being very necessary for the security of landed property to have their different tenures well defined and understood.

With this you will receive copies of the bearer's sanads, tâkîds and kaifît nâmâs with translations. Some of the former appear to me to be counterfeit being without any seal, and the supposed signatures the same with or very like their contents, but you may think with me that however lands were originally acquired, a right to them arises from long possession, equal to that conveyed by any instrument whatever.

Enclosures.

No. 1.

The representation of Wodeya Venkaṭâchalamayyagâru, Anachayya and Venkaṭagiriayya, Brâhmin inhabitants of the agrahâram village of Kâvêrippaṭṭi and its dependencies in the Taluk of Eḍappâḍi, setteth forth.

That about two hundred and fifty years ago, a person named Geṭṭi Mudaliyar conferred on them, an agrahâram consisting of the kasba or town of Kâvêrippaṭṭi *alias* Worapagollappaṭṭi and the villages of Maṭṭampaṭṭi, Kaikôlapaṭṭi, Wontrapâlaiyam and Perumâchipâlaiyam dependant thereon altogether, one kasba or town and four small villages, which he divided into fifteen shares, and fixed the limits of it, by placing a stone at the cardinal points, on which he put the mark of Vâlavâmına mudra. This agrahâram remained in the possession of the before mentioned Brâhmins, from that period, until and during the reign of the Nawâb Ḥaidar'Alî Khân, as a dumbâlâ or free inam. They also retained it for a short time, during the government of Ṭîpū Sulṭân, in the years Sôbhakrit and Krôdhi or A.D. 1782 and 1783, but from the year Visvâvasu or A.D. 1784 it was often sequestered, and restored till at length, they obtained a sanad for the villages of Maṭṭampaṭṭi, Gollappaṭṭi and Kaikôlapaṭṭi and an extent of land producing the annual rent of sixty-nine Kot gopally chakrams and seven fanams and a half, belonging to the village of Wontrapâlaiyam, however the piece of land was never put into their possession. In the year Visvâvasu or A.D. 1784, 'Abd-ul Raḥmân, the Âmîldâr, demanded of them forty Kotgopally chakrams on pretence of defraying Darbâr expenses, which sum they gave to him. In the years Saumya and Sâdhâraṇa or A.D. 1788 and 1789 Saiyid Dâûd, the then Âmildâr, having obtained information of the sum they had given to' Abd-ul Raḥmân, extorted from them two hundred Kot gopally pagodas under the pretext of discharging Darbâr fees during the three years of 'Abd-ul Raḥmân's and two years of his own management, altogether five years. In the year Virôdhikrit or A.D. 1792 the country came into the hands of the Company, and during the year Parîdhâvi or A.D. 1793 it was continued to them. In the year Pramâdîcha or A.D 1794 a Brâhmin named Nanjayya became Tahsîldâr of that Taluk who demanded one hundred Kotgopally chakrams from them, on which account they went to Madras and complained of this exaction to Lieut.-Colonel Read, who desired them to go home and that when he returned to the Districts, he would inquire into the affair, and upon this assurance they came back to their village. Nanjayya

continued persecuting them and extorted from them two hundred and fifty rupees, after which he sent for Venkaṭakrîshṇa, manigâr, Kolinda, karnam, Hacha gauḍ, patêl, and other people and found out from them that formerly they had given forty gopally chakrams to defray Darbâr expenses, and took from the aforementioned manigâr, etc., a muchilikâ or written declaration, certifying, that the sum so given, was no more or less than forty Kotgopally chakrams and also made the said Brâhmins give him a muchilikâ or declaration to the same effect, on which he kept one hundred rupees in lieu of the eighty chackrams for two years, and returned to them the remaining one hundred and fifty. In the year Naḷa (A.D. 1796) Nanjayya sequestered the villages and exacted from them one hundred and fifty rupees and they went to Salem and again laid their complaint before Colonel Read, and received from him a letter, which they carried to Captain Munro, who investigated the business, and caused the aforesaid sum to be returned to them. At present Nanjayya requires them to tell him what bribes they have given to the different people about the cutcherry and they inform him, that they have never given away and at no period ever expended more than forty Kotgopally chakrams in that way. The former manigâr Venkaṭakrishṇayya has now coalesced with Nanjayya out of enmity to them, and has told him that formerly they gave one hundred and twenty Kotgopally chakrams a year in bribes, which coming to the ears of Captain Munro, he sent for the ryots and respectable inhabitants of the agrahâram, and investigated the matter, when the report turned out to be a base calumny. Notwithstanding which Nanjayya has sequestered the villages and extorted from them forty Kotgopally chakrams and the villages still continue in the same state of sequestration. They represented these circumstances to Captain Munro, and laid before him the receipts for all the sums of money that had been paid by them at all times and on every account attested by the signature of Hacha gauḍ and others, but Nanjayya has always frustrated their attempts to procure redress. Whatever sums of money were paid by them to former governments were extorted from them by the hand of power, and were never paid voluntarily or as a rent by them. They place all their dependence on Colonel Read's justice and moderation and hope that he will make an impartial and full inquiry into the matter, and if on investigation, it appears that they have ever paid more than the forty Kotgopally chakrams on the occasion that has been already specified they will hold themselves culpable, but, on the contrary, if their allegation prove true they trust that the one hundred and twenty chakrams shall not be exacted from them. They consider themselves oppressed and therefore expect redress at the hands of Colonel Read.

No. 2.

The representation of Appu Sâstri, inhabitant of the village of Ômalûr:—

About two hundred years ago when a chieftain named Geṭṭi Mudaliar ruled over the Ômalûr and Sankaridrug countries, my great grandfather went to him, and represented that he had no means of subsistence, on which, Geṭṭi Mudaliar was pleased to confer on him an inâm of land producing the yearly revenue of six Tiruvaḍi chakrams, belonging to the village of Balbâkki dependent on the kasba of Ômalûr which inâm continued in his possession during the lifetime of the aforementioned chief. In the course of time the country came into the hands of the Mysorians, when my grandfather went to the Mysore Râjâ Chikkadêva Râyar and represented, that the inâm of six Tiruvaḍi chakrams was not sufficient for his maintenance and the Râjâ was graciously pleased to bestow on them a kandâchâram inâm of six Tiruvaḍi chakrams worth of land belonging to the same village, in addition to the former one. In the year Ânanda or A.D. 1734 an Âmildâr named Râmayya sequestered the inâm, when my father Sivarâm Krishṇa Sâstri waited on Dêvarâju, the Daḷawâyi of Mysore, and acquainted him with the circumstance. The Daḷawâyi gave him a tâkîd, which he brought to the Âmildâr who restored to him the inâm. In the year Srîmukha or A.D. 1752 an Âmildâr named Vîrappayya again sequestered it, on which I went to Srîrangapatṇam and represented the case to Chinnappayya, the Pradhân of Mysore, who gave me a tâkîd to the Âmildâr and the inâm was again put into my possession, which I held until the year Viḷambi or A.D. 1777. In the year Vikâri or A.D. 1779, the Nawâb Ḥaidar, 'Alî Khân, abolished the kandâchâram inâms, but the first inâm of six Tiruvaḍi chakrams worth of land was still continued to me, and I held it, until the year Sôbhakrit or A.D. 1783 when Ḥaidar 'Alî Khân died and Tîpû Sulṭân succeeded to the Government. The Sulṭân continued the inâm to me till the year Virôdhikrit or A.D. 1791.

The country then passed into the hands of the Hon'ble Company which continued the inâm to me during the years of Parîdhâvi and Pramâdicha or A.D. 1792 and 1793. In the year Ânanda or A.D. 1794 Nanjayya, the Tahsîldâr, sequestered it, and I went and complained to Captain Munro who came to Omalûr and examined my sanads and made enquiries into the affair, and finding that my claim was just, he gave me a tâkîd to Nanjayya who restored the inâm and it remained in my possession during the years Ânanda and Râkshasa or A.D. 1794 and 1795. In the year Naḷa or A.D. 1796 the whole of the Bhaṭṭavartti inâms in that taluk were sequestered, when my son, went to Nanjaya and asked the reason of my inâm being sequestered and the Tahsîldâr ordered him to be punished by squeezing his fingers between two sticks, and on which my son made use of some abusive language. About three months ago, Captain Munro came to Ômalûr and restored all the Bhaṭṭavarttis but Nanjayya out of spite would not mind, or give me the produce of it for the year Naḷa or A.D. 1796 and has represented to Captain Munro that mine is a kandâchâram inâm and therefore requires me to pay a jâri or quit-rent of four chakrams for the present year.

I waited on Captain Munro to explain the circumstance to him, but not being attended to, I am come to your honor for redress, and hope you will afford me such as in your wisdom you may think fit.

No. 3.

The sanad of Dêva Râjayya, Daḷawâyi of Mysore to Appu Sâstri, Brâhmin inhabitant of Ômalûr.

Be it known to my dearly beloved Râmayya, Âmildâr of Ômalûr, that on the 10th day of the dark half of the month Pushyami, and in the year Ânanda or A.D. 1734, it has come to our knowledge that you have sequestered an inâm of land producing the yearly rent of twelve Tiruvaḍi chakrams, that has been held all long by Sivarâm Krishṇa Sâstri, inhabitant of Ômalûr. We therefore direct that you restore the before said inâm and in future give no trouble to the aforementioned Brâhmin.

(Signed) Srî Râma.

No. 4.

The tâkîd or order of Chinnappayya gâru, Pradhân of Mysore.

On the 2nd day of the bright half of the month Asvîjam and in the year Srîmukha or A.D. 1753 Chinnappayya garu sends his compliments to Vîrappayya, Âmildar of Ômalûr and acquaints him that Appu Sâstri, Brâhmin inhabitant of Ômalûr, has held an Aṭhavani and Kandâchâram inâm, but that lately the inâm has been sequestered. The beforementioned Brâhmin is a person of great erudition and is a deserving man, therefore why is his inâm sequestered.

In future the inâm of land producing the yearly rent of twelve Tiruvaḍi chakrams is to be restored and no trouble given to him.

Such is the order now sent under the seal of the Maharâja, Râjâ Srî Gâru which you are not to deviate from.

No. 5.

The tâkîd or order of Captain Munro, Assistant Collector.

May the Hon'ble Nanjayya, Tahsîldâr of Ômalûr, etc., be in health. At this juncture you have sequestered the produce of an inâm, held by Appu Sâstri, Brâhmin in the village of Balbâkki. I have restored the inâm to the beforementioned Brâhmin, and have written to that effect to the inhabitants of the aforesaid village. Henceforth you have no occasion to require a new sanad from the Brâhmin.

Enter a copy of the sanad in the register of the Sarishtadâr and give the original to the Brâhmin.

Written on the 4th of December 1794.

N.B.—You will give him the produce of the present year Pramâdi and not molest him.

[*No. LXXV in the original.*]

LIII

Letter—from Lieut.-Col. ALEXANDER READ, Superintendent and Collector, Bâramahal and Salem Districts

To—Captain MUNRO, Assistant Collector, Central Division.

Dated—Krishṇagiri, the 18th January 1798.

I herewith transmit to you four petitions from Brâhmins in your division, though only one appears deserving of being made the subject of inquiry.

No. 1. In that Jôshyar, etc., inhabitants of Piḷḷagavunḍan agrahâram complaining of certain exactions amounting at one to 50 Gopally chakrams, at another to 150, at a third time to 90 rupees, and at a fourth time to 301 rupees, also of certain of their lands being reannexed to those of the sarkâr consisting of two paṭṭis or hamlets, the lands under a tank and 87½ guṇṭas of dry. This is accompanied by an order of Ṭîpû's to the Sankagiri Âmildâr, restoring to them Puḷiyampaṭṭi and Chinnagavunḍanpaḷaiyam with a tank, the rent of which is said to be Gopally chakrams 191-2½. These exactions were, I suppose, their arrears of quit-rent due for the lands under the tank and the dry land which have probably been found to exceed their share.

No. 2 is from the inhabitants of Mâmunḍi, whom I sent to you the 1st November last with a statement of their grievances, all of which you answered on the 19th of the same month. It appears they have now relinquished all their claims but the 101 guṇṭas of land which, as you then wrote, had been resumed in consequence of your having ascertained that it belonged to the resumed part of the village. Their coming again to me after receiving your answer is correspondent with what you formerly observed of their endeavouring by their importunities to weary us out and induce us to grant all their demands to get rid of them. To shew them the

futility of such a practice. I desire that you fine them in proportion to their ability to prevent such repeated litigations.

No. 3 is a petition from Muttu Avadhâni, another inhabitant of Mámundi, respecting a swâstyam or share in an agrahâram which by his own account you have inquired into, and escheated from an opinion that he is not entitled to it. If this really be the case, I desire that he may also be fined; that others whose complaints have been properly investigated may be deterred from future applications.

No. 4 is the petition of Râma Avadhâni, another inhabitant of the same village, according to whose account it also appears that his claim has been twice inquired into, and that his swâstyam has of consequence been escheated. Let him likewise be treated according to his deserts, for though well founded claims must always be carefully examined it is absolutely necessary to prevent such useless interruptions to other business.

I have ordered them all away to their villages, and informed them of the instruction given to you concerning them.

ENCLOSURES.

No. 1.

The humble petition of Jôshyar Nârâyaṇa Ayyar, Vangi Sâstri Ayyar, Nârâyaṇaswâmi Ayyar, etc., inhabitants of Piḷḷâgavunḍan agrahâram, viz., Râmavudal, Srîrangagavunḍanpâḷaiyam and Puḷiyampaṭṭi in the district of Edappâdi, Central Division.

That upwards of 200 years back or during the administration of Râchissa Gavunḍan, Poligar of Taggappâḍi, the aforesaid village was granted to your petitioners as an agrahâram after dividing it into 32 distinct parts or swâstyams erecting four boundary stones at the extremities of the village and engraving thereon Vâla Vâmana mudra. Since which period your petitioners have enjoyed the above agrahâram without interruption until the succession of Ḥaidar 'Alî Khân in 1784 when it was escheated. On our repairing to Seringapatam to inform Government of our village being escheated, we received a sanad for two paṭṭies, viz., Puḷiyampaṭṭi and Srîrangagavunḍanpâḷaiyam, also a large tank. In the year Viswâvasu or (1786) Niẓâm Sâhib became Amildâr, who received from your petitioners 50 Gopally chakrams on plea of Darbâr expenses.

We paid the same for three years during Niẓâm Sâhib's âmildârship. Diwân sâhib succeeded him, to whom we paid nothing and enjoyed our agrahâram according to the sanad granted us by Ṭîpû, until the country was ceded to the Company in 1792. Nanjappayyan became Âmildâr who by the insinuation of some malignant persons oppressed your petitioners, and caused us to pay the same as during Niẓâm Sâhib's âmildârship for two years.

Your petitioners then repaired to Madras to acquaint your honor with the same, who desired us to return to our habitations, and promised that on surveying the district you would investigate the business and settle it according to mâmûl. So we did. During our absence Nanjappayyan extorted from the ryots 150 Gopally chakrams. In the year Râkshasa or (1795) when the district was surveyed in Srîrangagavunḍanpâḷaiyam he took 87½ gunṭas punjai land from which he now receives Rs. 77, he also escheated our land and extorted Rs. 90 for two years.

In 1796 we came to Tiruppattûr, and lodged our complaint in the Huzûr cutcherry to which your honor again desired your petitioners to return to their country and you would investigate the matter on a circuit through the districts. Whilst expecting your decision the Âmildâr sequestered your petitioners two paṭṭies, and oppressed us much causing us to pay Rs. 301 without assigning any reason. We have complained to Captain Munro but have not obtained redress. We are now waiting on your honor, hoping you will grant us our two paṭṭies and tank, agreeable to the sanad granted us by Ṭîpû, and also make good our loss sustained by the Âmildâr.

SANAD.

To all Âmildârs present and future of Sankagiri district dependent on the sarkâr of Seringapatam —Take notice.

I give to the Brâhmins of Râmavudal as agrahâram the villages of Puḷiyampaṭṭi, Srîrangagavunḍanpâlaiyam, and a tank, amounting to 191 Gopally chakrams, 2½ fanams.

You will therefore put the aforesaid villages in possession of the Brâhmins in order that they may offer up prayers for the prosperity of the sarkâr.

No new yearly sanad is to be required.—Act according to the tenor of this.

The aforesaid agrahâram is divided into 32 distinct parts (or swâstyams) and the rent 191 Gopally chakrams, 28 fanams.

Ṭîpû's seal is affixed to the head of this sanad, signed also by the Sarishtadâr of the Diwân cutcherry and also by the Sadârat cutcherry.

25th Jumâdi-us-sâni 1192 answering to 1777.

No. 2.

The humble petition of the inhabitants of Mâmunḍi agrahâram comprehending the five villages of Kaṭṭupâḷaiyam, Karaṭṭupâḷaiyam, Nallâkkavunḍanpâḷaiyam and Vîrânampâḷaiyam in the district of Sankagiri, Central Division.

That during the administration of Madura Tirumala Nâyakkar or from time immemorial the aforesaid man granted these villages to your petitioners as an agrahâram, after dividing them into 113½ distinct parts (or swâstyams).

Your petitioners then enjoyed the villages without interruption till the year 1783. At Ṭîpû's succession our agrahâram having been escheated we repaired to Seringapatam to lay our grievances before him who granted us a sanad for three villages, viz., Mâmuṇḍi, Kâṭṭupâḷaiyam, and Karaṭṭupâḷaiyam, also the nanjai lands included in the five villages. We then enjoyed them according to Ṭîpû's sanad until 1792 when the country was ceded to the Company.

Your honor when on a circuit having seen our sanad allowed your petitioners to retain the same according to mâmûl. In the year 1796 the country being surveyed our villages were found to contain 750 guntas punjai land and the two villages that were attached to the sarkâr, 550 guntas punjai land.

The Âmildâr claimed 100 guntas of our land, which he said belonged to the sarkâr, but Captain Munro being made acquainted with it allowed us to occupy our lands according to mâmûl. In the year 1797 Captain Munro came into our country and Nanjappayya informed him that your petitioners had fallen into arrears of kammivasûl and also enjoyed 101 guntas punjai land more than your petitioners had a right to. Upon which Captain Munro desired Nanjappayya to collect Rs. 500 from your petitioners on account of kammivasûl and to annex the 101 guntas to the sarkâr. So he did. On our preferring our complaint sometime ago to your honor you were pleased to write to Captain Munro, who has only paid your petitioners Rs. 400 but our land has not yet been restored, nor the balance of 100 rupees due to your petitioners.

SANAD.

Be it known to all Âmildârs, deshmukhs and present and future of the taluk of Sankagiri dependent on the sarkâr of Seringapatam.

Whereas I have given to the Brâhmins of Mâmuṇḍi as inâm three villages and a tank with the ground appertaining to them, also a canal, the annual rent of which is 595 Gopally chakrams, 9 fanams, 9½ annas. You will therefore put the Brâhmins in possession of their inâm, who will pray for the prosperity of the sarkâr.

No new yearly sanad is required. Act according to the tenor of the above.

The distinct parts (or swâstyams) of the aforesaid inâm is 113½.

The annual rent ...	595	9	9½

As follows :—

Mâmuṇḍi ...	63	0	0
Kâṭṭupâḷaiyam ...	219	0	0
Karaṭṭupâḷaiyam ...	59	9	0½
Tank and canal ...	254	0	9
	595	9	9½

Târîkh 25th, Jumâdi-us-sânî, San 1199.

No. 3.

The humble petition of Muttu Avadhâni, inhabitant of Mâmuṇḍi agrahâram, etc.

That your petitioner's sister-in-law Kamala having possessed half a swâstyam or share in the aforesaid village, also three-quarters of another share, mortgaged to her by her father for 60 rupees, both of which she enjoyed without interruption till two months previous to her death, when she granted to her sister's son the three-quarters share, which had been mortgaged to her, and also its bond in presence of several Brâhmins and out of the other half swâstyam she gave half to her sister Bâghîrathi Ammâl's husband, the remaining part she granted to your petitioner, with a commission to perform the funeral rites after her death. So your petitioner did, and enjoyed his share for 15 years, continuing to perform the annual ceremony after borrowing 40 rupees. In the year Râkshasa (1796) Captain Munro enquired in presence of his Cutcherry into the right of my swâstyam, and allowed me to enjoy it as formerly, but in the year following when Captain Munro came to Sankagiri he ordered Nanjappayyan (Âmildâr) again to enquire into my share, which he did and informed him that your petitioner had no right to it. Captain Munro then ordered the Tahsîldâr to collect rent from your petitioner from the time the country was ceded to the Company until this time which is 5 years and the amount 80 rupees. On hearing the said order, your petitioner went to Dharmapuri and lodged his complaint before Captain Munro, who excused your petitioner the 80 rupees, and said that upon investigation the agrahâram should be granted to the Brâhmins. Your petitioner's share should also be restored, but since then Captain Munro has been advised through the malignancy of some persons to order his Tahsîldâr to collect the aforesaid 80 rupees which your petitioner fearing would be done, is now waiting on your honor for redress.

No. 4.

The humble petition of Râma Avadhâni, inhabitant of the village Mâmuṇḍi.

That your petitioner's father-in-law Chandrasêkara Dîkshatar, having no son, adopted mine. In return he granted me his swâstyam (or share) in the above village in presence of several Brâhmins, which I have enjoyed for 18 years. In the year Râkshasa (1796) Captain Munro came to Sankagiri and enquiring into my swâstyam allowed me to enjoy it as I had done before. But the year following on his return, Nanjappayyan, Âmildâr, informed him that my swâstyam ought to be annexed to the sarkâr lands, and that I should pay 5 years' rent. Upon which, I went to Dharmapuri, and waited on Captain Munro for 15 days without obtaining redress.

I am now therefore waiting on your honour, hoping you will restore my land according to mâmûl.

[*No. LXXVI in the original.*]

LIV

Letter—from Captain THOMAS MUNRO, Assistant Collector.

To—Lieut.-Col. READ, Collector of the Bâramahal.

Dated—Dharmapuri, the 1st February 1798.

I have received your letters of the 2nd and 18th January on the subject of complaints from various Brâhmins respecting their inâms. I shall reply to them all in the order they stand, except that from Kâvêripaṭṭi which I must defer till it be ascertained by an investigation on the spot whether a receipt which they have lately produced be a forgery or not.

1. It does not appear that ever Appâ Sâstri had two distinct inâms of 6 Tiruvaḍi chakrams each. The order from the Pradhân of Mysore in 1752 mentions an Aṭhavani and Kandâchâram inâm but this was probably done merely on the report of Appâ Sâstri himself for he either never had an aṭhavani inâm or must have disposed of it before the time of Ḥaidar. The inâm now in dispute was entirely kandâchâr and as he says himself six chakrams or one-half was sequestered by Ḥaidar on the reduction of the kandâchâr. The remaining half was sequestered by Ṭîpû on the further reduction of this establishment but, though it was included among the sarkâr lands till 1791, the rent was always paid by the Karnam and Patêl, that is to say, by an assessment on the ryots and the Brâhmin received the produce. This last circumstance being known to me while the payment of rent was concealed, induced me in 1794 to order the inâm to be restored. But when I learned some months after that I had been deceived, I directed it to be resumed but as the Brâhmin himself had no share in the false statement given to me, as he is a very old man and had from the charity of the inhabitants actually enjoyed all the advantages of his inâm, though it had been sequestered by Government I assessed it at only one kantarai fanam per gunṭa or one-sixth of the average of the village.

2. The quit-rent of the agrahâram of Râmagavunḍan or Piḷḷâgavunḍanpaṭṭi was at first on the report of the Brâhmins themselves fixed by me at 50 Gopally pagodas, but finding afterwards from the report of the karnam of village who has also a swâstyam and of Lingayya, a Brâhmin, who had been Sarishtadâr of Sankaridrug under the former Government that 70 Gopally pagodas was the true amount of the quit-rent, I directed it to be collected at that rate. The various sums stated by the Brâhmins were all due on account of arrears and the sequestration of their village is only temporary in order to hasten the payment of them. For without a measure of this kind it is impossible to make them regular.

It would appear from your letters as if the tank was valued at Gopally chakrams 192–2½ yearly instead of being the rent of both their villages with the tank as specified in their sanad. The tank in question is however in one of the sarkâr and not in either of the inâm villages. The tank mentioned by the sanad is a small one in one of their villages. As under Ṭîpû's Government they rented both the sarkâr and inâm villages they received the produce of both tanks and in 1791 the sarkâr one being the larger of the two, they made it over to a Chetti for 6 years for a debt of 200 rupees. The Chetti made some repairs and when I resumed this tank after investigation in 1795, I allowed him as many years of the produce as reimbursed his expenses. The Brâhmins from the tenure of their sanad can have no claim to any tank but the small one in one of their own villages.

3. I have already explained everything respecting the agrahâram of Mâmuṇḍi but I shall defer taking any fine from the Brâhmins till all those of other agrahârams who have complaints to make shall have made their applications to you.

4. What Muttu Avadhâni says of having been deprived of his land is very true but he had no right to it. His sister died about the year 1788 and the land in dispute belonged to her, and as the brother cannot inherit from the sister and as she made no disposition of it during her life, it of course falls to Government. The story of her having given part to the petitioners and part to the husband of another sister is contradicted by many Brâhmins in the village and even had it not been so, it would have been of little consequence because she gave no written instrument and without such an instrument no transfer of land in any agrahâram is valid. The bhôgyâdhi bond which the petitioner shows is of no use. It is the same that his sister received from the owner of the three-fourths swâstyam. If she had actually given the mortgaged land to the petitioner, she would have certified it on the bhôgyâdhi bond attested by the Brâhmins of the village—but nothing of this kind ever took place—and the whole transaction appears to have been neither more nor less than a division of the old woman's property after her death by those who were most able to lay their hands upon it. She had two other sisters who got nothing because they were unfortunately not present. The petitioner among other effects which he got possession of has the bhôgyâdhi bond which he now produces.

5. This petitioner, Râma Avadhâni's son, was adopted by an inâmdâr, but as both are dead, the father of the adopted son can have no claim upon the inâm, unless it had been made over to him by the inâmdâr, which was not the case. For he never received any written testament from him to this effect. He has enjoyed the land a few years upon no other title than the consent of some leading men in the village who have also obtained lands to which they have no better right. There is in every agrahâram a few men of this kind who take possession of the property of all persons who die without heirs and often of that of minors and widows by forged bonds, etc., and who are always ready to support each other by false evidence. In the present instance it seems that either the petitioners had not sufficient influence or that the body of the Brâhmins were more scrupulous than they are in other villages which is the only reason for the petitioners not having written vouchers for their inâms. In most of the other agrahârams I have seen so many examples of Brâhmins giving their signature without ceremony to false bonds to defraud minors or absentees of their property, that I have been obliged to publish that no transfer of land will be considered as binding that is not registered in the Cutcherry.

6. In answer to your question respecting all the small inâms or what is usually termed Bhaṭṭavartti having been a second time resumed in the year Kîlaka I have seen no authentic document on this subject. There can however be no doubt of the fact, for it is confirmed by all the karnams' account. The order for this second resumption did not extend to the Bâramahal, but was confined to Sankaridrug and some other of the Southern Districts, and was recalled again the following year.

7. In a business so complicated as the investigation of inâms, it was not possible to lay down any rule that would be invariably followed in all cases for ascertaining which were to be resumed and which left free. But in general, with very few exceptions, I limited myself in resumption to those inâms which had been granted by Âmildârs, patêls and karnams after the accession of Ṭîpû. I considered long possession however originally obtained as a sufficient right and I therefore resumed none granted under Ḥaidar by Âmildârs, karnams or patêls unless they had continued annexed to the sarkâr lands after Ṭîpû's order was issued for leasing the Bhaṭṭavartti. Had I admitted of none but what is called Râyadiṭṭamu given by the Râjâs and poligars it would have considerably lessened the number of inâms and would, I believe, have been the best rule for none other ever have been acknowledged by the Government of the country and all those under the denomination of Kandâchâram, Aṭhavani, Grâmadharma, etc., though reported to us as having been continued from time immemorial have been created within the last thirty years and have been as often in possession of the revenue servants for their own private advantage, as in that of the ostensible inâmdâr.

[*No. LXXVII in the original.*]

LV

Letter—from Captain W. MACLEOD, Assistant Collector.
To—Lieut.-Col. READ, Superintendent.
Dated—Salem, the 3rd February 1798.

I have the honor to forward to you, with an English translation, a Hinduvi representation made to me by a Brâhmin named Venkaṭa Râo whom you may remember to have seen in the Mysore country. I cannot speak as to the truth of the statement he gives of his private income at the time that our army ascended the ghâts, but I think it very probable that by the disbursement of some cash for darbâr expenses he may have obtained a considerable remission in the amount of his assessments after the resumption of his inâms.

I recollect him perfectly well and can testify an inclination and some success on his part in providing cattle and grain for our army. He was the leading man at Chintâmaṇipêṭṭai, the inhabitants of which village remained in their habitations and contributed a good deal towards supplying the wants of our army. When Lord Cornwallis was preparing to march to Seringapatam in May 1791, he appointed Venkaṭa Râo, Âmil of Kôlâr and Hosakôṭṭa because the inhabitants who were anxious to settle in their villages, were constantly harrassed by the Niẓam's and Mahratta cavalry, without having any official channel to apply to for redress, and His Lordship judged, that in the meantime any Âmil would be preferable to the not establishing any Government during the period of the first campaign to Seringapatam. Upon the return of the army from Seringapatam his appointment as Âmildâr of Kôlâr and Hosakôṭṭa was annulled by your getting the management of all the conquered districts east of Ṣâvandrug.

Perhaps he may have had private motives for showing a disposition to forward the views of our Government in the idea of supposing we would keep possession of Bâlâghât. However that may be, he has in consequence of his connection with us, been obliged to quit his native country where I have not a doubt but he had the means of a comfortable subsistence. Under those circumstances I submit to you the propriety of stating his case to the consideration of Government. For, it may be judged good policy that on account of his attachment, although it was of no great importance, some small compensation should be made him by way of a pension for a certain time, unless particular objections may appear against such an indulgence. I imagine that 150 or 200 pagodas yearly ought amply to satisfy his expectation.

ENCLOSURE.

Translation by—Captain MACLEOD.

Dated—the 3rd February 1798.

The representation of Venkaṭa Râo (son of Guni Sâma Râo) Deshmukhi and Nâṭgaṇḍ of the parganas of Kôlâr, Hosakôṭṭa, Penukoṇḍa, Ballapûr and Sira.

That since the reign of the Emperor Alam Gîr till the days of the Nawâb Ḥaidar 'Alî and of Ṭîpû Sulṭân Bahâdur my ancestors had enjoyed by sanads the following emoluments :—

——	Jâgîr villages.	Rent in kantarai pagodas.*	Amount of detached inâms.	Total of kantarai pagodas.
Kôlâr	15	1,450	300	1,750
Hosakôṭṭa	5	625	100	725
Penukoṇḍa	2	225	40	265
Ballapûr	1	200	...	200
Sira	5	610	200	810
				3,750

* Six Kantarai pagodas are about equal to five star pagodas.

Besides those inâms, I had rusûms as Deshmukhi of $3\frac{3}{4}$ per cent. and as Nâtgauḍ of $2\frac{13}{16}$ per cent. on the Jamâbandi which yielded me.

——	Jamâbandi in kantarai pagodas.*	Deshmukh rusûms.	Nâtgauḍ rusûms.	Total kantarai pagodas.
From Kolâr	90,000	3,375	...	3,375
,, Hosakôṭṭa	72,000	2,700	2,025	4, 25
,, Penukoṇḍa	85,000	0	2,390	2,390
,, Ballapûr	80,000	0	2,250	2,250
,, Sira	55,000	2,062	1,546	3,608
				16,348

* Six kantarai pagodas are about equal to five star pagodas.

In the course of the fasli years 1179, 1180, 1181, 1182 and 1183 all the rusûms and the inâms of Ballapûr were resumed. The jâgîrs and detached inâms were continued on condition of paying one-third of the rents as a nazar. But in the fasli year 1191. Ṭîpû Sulṭân resumed entirely all the inâms. On that occasion I went with the other inâmdârs to the presence and after making some disbursements as darbâr expenses our assessments were fixed at such easy rates as afforded me an annual income of kantarai pagodas 1,970 out of which I paid 350 for gumâstas. The remaining 1,620 kantarai pagodas I enjoyed till Lord Cornwallis invaded Bâlâghât and after taking Bangalore he came with his army to Chintâmaṇipêṭṭai. Relying on the regularity of the army I considered myself secure, and remained in my habitation. You may remember that when I met with you, you recommended to me not to be under any apprehension of being molested and that to prevent illtreatment you gave me a guard to protect my family. Mr. Cherry and you desired me to provide provisions and cattle which I did as far as was in my power for supplying the army.

Being apprehensive of Ṭîpû Sulṭân's displeasure I left Chintâmaṇipêṭṭai with the army. Afterwards with the view of stopping the irregularity of the Niẓâm's and Mahratta cavalry Lord Cornwallis gave me a sanad appointing me Âmil of Kôlâr and Hosakôṭṭa. I was three months in that situation, when Colonel Read was appointed to the management of the whole country above the Ghâts.

Upon the peace between the English and Ṭîpû Sulṭân I considered the danger of my remaining above the Ghâts because Ṭîpû might not allow me to escape with my life. For which reason I left the place of my nativity and descended the Ghâts with your army. Having left my family at Sâtghur, I went to Poona to see my son who is in employ there. I remained five years at Poona, which accounts for my not taking an earlier opportunity of representing my condition.

I am now hopeful that through the support of Colonel Read and you the Government may be pleased to confer some favour on me. You both are acquainted with my situation ; my having thrown myself under the protection of your Government has occasioned to me the loss of the subsistence which I had in my native country ; and it is not usual under your Government that those who attach themselves to it should be losers in consequence of their attachment.

[*No. XIX in the original.*]

LVI

Circular—from J. B. Travers, Esq., Deputy Secretary, Board of Revenue.

To—Lieut.-Col. Read, Superintendent and Collector, Bâramahal and Salem.

Dated—Fort St. George [1798].

In order that the Board may be possessed of an authentic record of the genealogy of every Zamîndâr, and Poligar, holding under an hereditary claim the sanad of Government, and paying a revenue to the Company, the Board desire you will take an early opportunity of collecting this information as far as regards your division. It may be most expedient, in the first instance, to call upon the parties themselves, in writing to furnish a genealogical table of their respective families, with every necessary explanation thereon to establish its authenticity, as

it is intended to be a guide for Government, in determining the demise of the present incumbents. In order therefore to prevent any future evasion, this document must be prepared in the language of the parties respectively to whom it refers and be subscribed to by them in the presence of two creditable witnesses, to be chosen by themselves, as well as before you, or your assistant, who will also subscribe your name, in testimony thereof ; but previous to this authentication, should you upon full enquiry have any doubts of the statement of any party being incorrect, either from accident, or any sinister view, you will personally communicate with him thereon, pointing out the grounds of your suspicion, and determining by this means, the real descent ; in all such cases you will transmit for the information of the Board, a complete copy of your proceedings containing your full communications on the subject, with any elucidatory remarks you may have to offer ; you will also transmit copy of the letter, you are desired, in the first instance to address to the parties.

The genealogical table should specify the ages of the present incumbents and of their descendants, and a note should be subjoined of the disposition, and capacity of each founded on the most authentic information, you may be able, from diligent inquiry, to obtain, as well as if the necessary attention is paid to the education of the next legal heir, being a minor.

In cases of adoption, it may be recommended to the party immediately to communicate the same to the Collector, under his own signature, with every particular relating thereto, which may be necessary to secure its confirmation on demise.

[*No. LXXVIII in the original.*]

LVII

Letter—from T. WEBB, Esq., Secretary to Government, Public Department.

To—Lieut.-Col. READ, Collector of the Bâramahal.

Dated—Fort St. George, the 17th March 1798.

Much inconvenience having been experienced from the Bishop of Dolicha, Superior of the French Jesuit Mission to this Country, in consequence of his intrigues and those of his emissaries for the degradation and expulsion of the Roman Catholic Clergy, who are patronized by Government, I am directed to inform you that repeated orders have been issued with a view to prevent his interference, or that of his disciples with the Roman Catholic Clergy.

As it has been lately represented to Government, that notwithstanding the above orders, some of the French priests inhabit the districts under your authority where they not only oppose the orders of Government, but render themselves extremely obnoxious to the other party. I am directed to desire that you will signify to all French priests residing in the districts under your charge the express orders of Government either for their abstaining from all interference with the Roman Catholic Clergy, or the Christians subject to them, or for the immediate return to Pondicherry.

[*No. LXXXVI in the original.*]

LVIII

Letter—from Captain THOMAS MUNRO, Assistant Collector.

To—Lieut.-Col. READ, Collector of the Bâramahal.

Dated—Nangapaḷḷi, the 28th July 1798.

I intended to have followed my letter of the 20th of June 1796 on agrahârams as soon as the survey of Pennâgaram should have been completed with another on

those of that district, but I delayed in the expectation of getting some vouchers which the Brâhmins had promised to produce. They however have not yet been able to obtain [?] concerning these inâms both from them and other persons on the spot. Their names are as follows :—

1. Nerapahalli.
2. Pallippatti.
3. Bîliyanûr.
4. Indûr.
5. Mângurichchi.
6. Bommasamudram.

1. Nerapahalli was given by Krishna Râja Udaiyâr, the Râjâ of Mysore, to 17 Brâhmins on a shrotriyam tenure in 1735. The sanad is now lost but it specified that they were to pay the following rent—

	Nag.	.	Ps.
For 1 Asali village—Nerapahalli and 1 Dâkhili—Kumbalapâdi.	60	0	0
For 1 Asali—Nagar-kudal and 2 Dâkhili—Bevinamaradahalli and Kôbêhalli	16	0	0
Tank of Venkatasamudram	30	0	0
Tank of Bagutanakarai	13	5	0
Sâyar, manêbâb, etc.	8	3	0
Total ...	127	8	0

At this rent it continued till 1761 when it was bought from Haidar 'Alî by a Brâhmin called Venkatarâmayya on account of his master Vîri Chetti a sowcar. The sanad granted on this occasion contained four additional villages but Mâri Gauda, the Âmildâr having represented that they were too valuable to be given up, he was desired to send back the Brâhmin who, on going to Haidar, received back the purchase money of two of them, and for the other two with the old shrotriyam villages he obtained a Tâmbra shâsanam or sanad engraved on copper estimating the yearly rent as follows :—

	Nagari	Pags.	
Nerapahalli	120	0	0
Nâgarkudâl	32	0	0
Venkatasamudram tank	30	0	0
Bagutanakarai tank	13	5	0
Sâyar, etc.	8	3	0
	203	8	0
Kâttanahalli and Guttahalli	42	0	0
Total ...	345	8	0

for which at the usual rate of ten years' purchase he paid Nagari pagodas 245-8-0. The whole was divided into 32 swâstyams or shares of which it appears that the sowcar gave eight to the Brâhmin, his Gumâsta, and sold the remaining shares to the shrotriyam Brâhmins to be paid by instalments. In 1775 when Tîpû received Pennâgaram in jâgîr from his father he resumed this with all the other agrahârams but it was again given up the same year on a tâkîd from Tîpû to the Âmildâr Ghulam 'Alî. This tâkîd directs him to examine if the rent of the agrahâram had been deducted from the amount for which the jâgîr was assigned to himself by Haidar and if so to give it up to the Brâhmins. It continued in their possession till 1783 when it was again resumed. It was again restored in 1785 in consequence of a new sanad which was lost during the war, and remained in the hands of the Brâhmins without any further interruption during the remainder of Tîpû's government. They have an order from the Âmildâr to the headman of the village dated in 1785, desiring him to deliver it up to them as an order to that effect had been received from court. Such orders however of Âmildârs are often given without any higher authority and are also often spurious. I should therefore have paid little attention to them in the present instance, had I not been convinced from a variety of other facts that a parwâna had actually been issued by Tîpû.

The Brâhmins now hold the village as before in sarvamâniyam or rent free.

2. Pallippatti was originally given in inâm by Narasarâja Udaiyâr of Mysore in the year Manmadha supposed to be that which corresponds with 1655. It continued free from taxation till 1775 when it was resumed by Tîpû. The Brâhmins

obtained an ardhamâniyam sanad from him in 1779 stating the original four swâstyams as follows, viz. :—

	Swâstyam.	Resumed.	Inâm.
	As.	As.	As.
Sêshâdri	1 2	0 14	0 4
Narahari Bhâghavat	1 0	0 8	0 8
Narasa Avadhâni	1 0	0 4	0 12
Râma Jôshi	0 14	0 8	0 6
Total ...	4 0	2 2	1 14

Sêshâdri had died without heirs but having given 4 annas in bhôgyâdhi, the remaining 14 only were resumed. The Brâhmins rented the sarkâr share of the village for kantarai pagodas 47–8 till 1783 when the whole was again resumed and rented for kantarai pagodas 95 till 1785 when they say it was again restored in ardhamâniyam in consequence of a parwâna from Ṭîpû and that they held their own share rent-free and the sarkâr share at the yearly rent of Kantarai pags. 52–8 till the last year of Ṭîpû's government in which they paid only Kantarai pags. 27–8. They have neither the original nor attested copy of this parwâna and I have great reason to believe that it never was issued, for there is no person in the district who ever saw it and the Samprati Krishnayya has a separate sanad for 8 annas of Narasa Avadhâni's swâstyam which he had brought dated in 1779 which there would have been no occasion for, had one been granted for the village even in 1779. As they appear, whether there was a sanad or not, to have enjoyed the inâm, I have continued it to them as before, and also the sarkâr's share at the former rent of Kantarai pagodas 52–8 which is about one-half of the hallis.

3. *Bîliyanûr.*—Jagadêva Râya of Kundâna Âkâsagiri gave this village in sarvamâniyam to 12 Brâhmins; it was twice resumed and released under the Râjâs of Mysore but the inâmdârs are ignorant of the particulars. It was resumed by Ṭîpû in 1775 and rented by one Subbarâya, a stranger, for Kantarai pags. 110 till 1779 when the Brâhmins brought a parwâna from Seringapatam ordering this and the other agrahârams Pillâpatti, Indûr, and Gôpâlahalli to be restored. Some of the swâstyams were annexed to the sarkâr's share on account of the death or absence of the former incumbents and the rest were disposed of as follows :—

Swâstyams.	Inâm.	Resumed.
1–0	1 0	...
7–8	3 12	3 12
3–8	...	3 8
12–0	4 12	7 4

The Brâhmins rented the resumed portion for kantarai pagodas 73 annually till 1783. In this year the whole was again resumed but restored in 1785 on their bringing the parwâna on which I have already remarked in the report of Pallipatti. They held their own share rent-free during the rest of Ṭîpû's Government, and the sarkâr's for kantarai pagodas 73 yearly till 1791 when a reduction was made of kantarai pagodas 4½ for half a swâstyam ordered by the Krishnagiri cutcherry to be restored and in 1792 a further reduction was made of 18 kantarai pagodas for 2½ swâstyams given up to four Brâhmins by order of the same cutcherry.

Jayatîrta the Brâhmin who got the half swâstyam in 1791, has no voucher but tâkîd from the Âmildâr to the agrahâram people ordering them to pay him 4½ kantarai pagodas and that they will be credited for the amount. The 2½ swâstyams given up by a verbal order and at a time when the country had been ceded to the Company [*sic*]. I have of course resumed these three swâstyams and left the remaining 4¾ in possession of the Brâhmins as heretofore.

4. *Indûr*—was granted in sarvamâniyam by Bomma Nâyak, Poligar of India [*sic*] who was afterwards reduced by Jagadêva Râya. By the original Dânasâsanam, which has long been lost and of which there is no copy, the lands were divided into sixteen swâstyams, of which 4 were given to a player on the vîna and the rest to 12 Brahmins. These 12 swâstyams were sometime after divided into 12½ in order

to give an additional half share to Timma Avadhâni, one of their number for performing the ceremony of agnihotram. In 1775 the whole were resumed by Ṭîpû and rented by a patêl for kantarai pagodas 74 annually till 1779, when they obtained a sanad which was lost when Pennâgâram was taken in 1791. They say that this sanad made the following distribution of the lands:—

	Swâstyams.	Inâm.	Sarkâr.
	1–8	1 8	...
	11–0	5 8	5 8
Belonging to persons dead or absent.	4–0	...	4 0
Total ...	16–8	7 0	9 8

and that they rented the sarkâr share for different sums from kantarai pagodas 42 to 58 till 1783 when the inâm was again resumed, but given up by a parwâna in 1785 which is lost and that thay held it without further interruption till the Company's Government. I have continued it as usual though, as formerly observed, there is reason to believe that the parwâna on which they ground this claim never was issued.

5. *Mângurichchi.*—In the year of Sâlivâhana 1246 Prabaladêva Râya, the Râjâ of Mysore, halted at Sôlappâḍi on his way to attack Salem and desired the Brâhmins to determine the fortunate day for his enterprise. Having taken the place on that day, on his return he gave Mângurichchi in sarvamâniyam to eight Brâhmins, three swâstyams to each, making in all 24. It was resumed by Krishṇa Râjâ Uḍaiyâr, the Râjâ of Mysore in 1702 when he resumed the whole of the inâms of his dominions and it continued annexed to the sarkâr lands till his death. On this event his grandmother becoming regent, the Brâhmins went up to Seringapatam to petition for their inâm, but being all of the sect of Srî Krishṇa they knew that, unless they adopted some of the other two sects into their number, she would not comply with their request, for no community of Brâhmins is reckoned complete which does not comprise the three, and agrâharams are seldom or never given to any one which is not so constituted. They therefore increased the number of swâstyams from 24 to 30 and made over the six additional to seven Brâhmins whom they admitted into their society, viz., four of the Sônâr, one of the Vishṇu and two more of the Srî Krishṇa sect. They were immediately in consequence of this precaution put in possession of their agrahâram and held it till 1775 when it was resumed by Ṭîpû. In 1778 five of the Brâhmins went to Ṭîpû in Kari near Chitrakal but he refused to release the agrahâram. One of them Appâ Dîkshit had a sister's husband named Lakshmayya Narasayya. This man was Sarishtadâr of the sawâi cutcherry and having some interest with Ṭîpû he obtained a sanad from him for 18 swâstyams in this village and 4½ in another on pretence of their being his property by purchase, though he had in fact never bought one. He did not claim the inâm himself after receiving the sanad which is still present but left the 18 swâstyams in the hands of four Brâhmins who had originally only 12–3 annas. They enjoyed the inâm till 1783 when it was again resumed but it was restored by a parwâna from Ṭîpû to the Âmildâr in 1785 and continued without any further hindrance till the end of his Government. The Brâhmins always rented the sarkâr's share for various yearly sums, from 70 to 126 kantarai pagodas. They have lost all their sanads and vouchers except the parwâna of 1778 in favor of Lakshmayya Narasayya and as neither he nor his heirs have ever appeared to claim the inâm it is strictly speaking the property of the sarkâr, but as I don't find that this objection was ever before started I have left the Brâhmins in possession of it.

6. *Bommasamudram.*—In Sâlivâhana 1518 Hampayya the Daḷawâyi of Krishṇa Dêva Râjâ of Mysore returning from a succession expedition against Trichinopoly gave this agrahâram in 10 swâstyams to nine Brâhmins by a paper shâsan or sanad which is now lost. It was twice resumed by Ṭîpû in 1775 and 1783 and twice released in the same manner as Mângurichchi being included in the same parwâna, 5½ shares were annexed to the sarkâr lands, only 4½ restored and as they were given in the name of Narasayya as mentioned in the detail of Mângurichchi and not to the present incumbents, they have no legal claim to them, but as it seems to have been

the intention of Lakshmayya that they should keep the inâm and receive the produce and as they were never prevented from doing so under the former Government, I have left it in their possession. The sarkâr share of all these agrahârams are rented by the Brâhmins at about one-quarter less than the rate of assessment paid by the ryots. None of them have any sanads or vouchers for their inâms subsequent to the last resumption in 1783 unless a tâkîd from the Âmildâr of Pennâgaram to the village manager to give up Nerapahaḷḷi can be considered as such. From all the information I have been able to obtain I am of opinion that Nerapahaḷḷi is the only one of the agrahârams of which the restoration was authorised by Government and even this is not a clear point and that Paḷḷippaṭṭi, Bîliyanûr and Indûr as well as Mângurichchi and Bommasamudram have been continued entirely by the favor or collusion of the district servants.

In investigating these inâms I found neither sanads nor other authentic documents and was therefore obliged to depend in a great measure on the evidence of people interested in the decision, for all the public records having been sent out of the country at the place, and also the official people, there was no person present who knew anything of them except the inâmdârs themselves or their relations. Even sanads are not always a sure guide unless we are sure that we see the latest and even in this case an order still may have arrived for resumption.

It does not appear that the Hindu Princes were much more scrupulous than Ṭîpû in resuming inâms. On a change of Government they frequently resumed those of their predecessors at once or else imposed quit-rents upon them which were by degrees raised so high as to oblige the inâmdârs to relinquish their lands. Had this practice not been general the revenue would soon have been reduced to nothing, for as almost every Prince gave away, had none resumed, the whole country would in a very short time have been converted into inâm.

The recentness of the periods at which most of these agrahârams as well as those of the Southern districts were originally granted is a further proof of the prevalence at all times of resumption. The southern agrâharams could not long have been enjoyed clear of assessment, for by a sanad of the Râjâ of Mysore, dated about eighty years ago, it is ascertained that all of them then paid Jôdige—Bergi—Pulvari—Hogevari—Râdîgutta—Sâyar—Begârî of ryots—Samayâchâram—Lat-kuttam [Kaṭṭukuttakai ?]—Kâvali—Nîrsurdi and Chillarai. These were abolished according to report at the request of the Râjâ's mother. What the amount of them was is not known, but from the names of the two first articles it is probable that it was considerable and that the villages had become shrotriyam. By another sanad of the same Râjâ dated about ten years earlier it appears that he resumed all the agrahâram lands in the neighbourhood of Sankaridrug in order to convert them into jungle for the security of the place and that it was not without much difficulty that the Brâhmins obtained lands in another part of the country equal to one-half only of what had been taken from them.

The more that agrahârams and all other kinds of inâms except those dedicated to pagodas are investigated, the less reason will be found for believing that they were ever regarded by the Native Princes as a sacred inviolable property, or that ever they were in general permitted to pass freely as an inheritance to many successive generations.

Though the inâms attached to pagodas were more respected than any other class, yet they were by no means exempted from resumption either on the decay of the buildings or when the expense of the establishment pointed out the expediency of a reduction. The agrahârams of Tenkaraikôṭṭai were all resumed in 1775 by Ṭîpû when he received that district in jâgîr from his father and have never since been restored.

[*No. LXXIX in the original.*]

LIX

Letter—from Captain THOMAS MUNRO, Assistant Collector.

To—Lieut.-Colonel READ, Collector of the Bâramahal.

Dated—the 9th October 1798.

In my letter of the 1st February, I answered every part of your letter of the 2nd January last, except that which related to the Kâvêripaṭṭi Brâhmins, which I informed you it would be necessary to defer on account of the number and distance of the principal witnesses till I should come to this country. In every attempt to ascertain the claims of inâmdârs so much industry is used by them in concealing the truth that it is extremely difficult to discover whether the lands in dispute are sarkâr or inâm. In the course of my enquiries I have met with so much false evidence and so many forged bonds, that I have frequently been obliged to resume what I once considered as an unobjectionable inâm.

I had several reports in 1203 that the quit-rent of Kâvêripaṭṭi was 120 gopally pagodas and in that year when the Brâhmins of all the agrahârams were assembled at this place to give muchilikâs stating the amount of what they had usually paid under the former Government, those of Kâvêripaṭṭi stated the above sum to be their quit-rent including the produce of a pagoda inâm. They, however, now deny that the signatures to the [. . .] There can be no doubt, however, [. . .] so, for they are in the same paper with those of the other agrahârams, the [. . .] of which all acknowledge their respective signatures, and I remember at the lease settlement they did not discover their signatures but asserted that they had been compelled by the Âmildâr to put down the sum opposite to them. I knew from several circumstances that this was false, but as they had chosen to put their own evidence upon this footing, I thought it as well to relinquish the claim till it should be established by that of other people. Not long after this, I received information from one Lingayya, a Brâhmin, who had been many years Sarishtadâr of Sankaridrug during the former Government, that Kâvêripaṭṭi had paid a quit-rent of 100 gopally pagodas, exclusive of the pagoda inâm and the following year I learned from Venkaṭakrishṇayya, another Brâhmin, who had a swâstyam in the village and who had formerly been manager of it for several years that the quit-rent and pagoda inâm were together 120 gopally pagodas. And as he authenticated his assertion by producing complete kulawâr accounts during the term of his management, I had no longer any doubt that the statement of the Brâhmins was false, and I therefore ordered the difference between the two accounts, 55 gopally pagodas to be collected. The Brâhmins on the other hand produced their accounts in opposition, but not till another interval of many months and they were written in different hands and not near so particular as those of Venkaṭakrishṇayya.

The abstract of both is as follows :—

By Venkaṭakrishṇayya.

		Quit-rent.		
Visvâvasu to Gt. ...	G. Pags.	309	0	0
Parâbhawa ...	,,	[...]		
Plavanga ...	,,	[...]		
Kîlaka ...	,,	49	5	0
Saumya ...	,,	252	4	10
Deorhâ Kuttakai...		3	2	8
Suneranti		5	9	4
Sâligrâm		13	5	0
Kâbarvari		27	6	14
Store grain		4	0	0
Black pepper		4	5	0
		58	8	10
Gopally pagodas		136	2	0
Total to Government		388	6	10
Sâdhâraṇa		100	0	0
Total quit-rent 6 years G. Pags.		731	2	2

By the Brâhmins.

		Quit-rent.		
Parâbhawa ...	G. Pags.	66	3	8
Plavanga ...	,,	25	0	0
Kîlaka ...	,,	50	0	0
Saumya ...	,,	265	3	4
Grain to Sarkâr ...		37	5	0
Sâdhâraṇa		67	6	4
		474	3	0
Add fine above		250	0	0
Total to Sarkâr for six years ...		724	3	0

I have added the 250 pagodas called a fine to the Brâhmins quit-rent, because Venkaṭakrishṇayya says they were credited for it in the subsequent years. The collection of the different years are irregular, but this is the case in most of the agrahârams. Some paid regularly, others their arrears brought up in two, three or four years according to their interest at the Cutcherry. After rejecting the assessment for Khâdar, etc., the totals of the two accounts vary but 7 pagodas for six years. Venkaṭakrishṇayya having been manager of the village for the sarkâr in Visvâvasu, Kîlaka, Saumya and Sâdhâraṇa having an accurate set of accounts for some of these years, his report deserves more credit than that of the Brâhmins who had little more than a collection of memoranda. He also supports his evidence by other circumstances. He says that in Visvâvasu Raḥmân Ṣâhib settled the quit-rent and pagoda inâm at 120 gopally pagodas annually and appointed him to collect it as well as the rents to the Government—half of the agrahâram. The Brâhmins say that [. . .] pagodas was part of the fine [. . .] them by the Âmildâr Ellûr Venkaṭa Râo [. . .] that this was not the case [. . .] Krishṇayya has an order [. . .] Raḥmân Ṣâhib written by the [. . .] this place desiring him to bring the balance 80 pagodas as he had received only 40 of the 120 *nagadî*. Now as the 250 was paid in Âvaṇi and Puraṭṭâsi to the Âmildâr and this tâkîd is dated in Tai, it is impossible that the 120 pagodas could have any relation to the 250. As nagadî is used for the amount of the settlement of village, I have considered this tâkîd independent of all other evidence as a full and sufficient voucher for adopting this sum as the dues of Government. Venkaṭakrishṇayya has many other tâkîds received from different Âmildârs during the time of his management tending to prove the falsity of the Brâhmins' accounts of payments, but it will be unnecessary to notice more than one. This is a tâkîd from the Âmildâr written by Chidambara piḷḷai one of the kajânchis of this place, dated in Kîlaka Bahadurpudd, to the Brâhmins ordering them to repay Rs. 40 which is from Venkaṭakrishṇayya for Sâligrâm. This item appears in Venkaṭakrishṇayya's accounts where it is entered as kantarai pagodas 0–13–5 in the year Saumya, because not till then received [. . .] the Brâhmins have omitted it entirely as well as many other sums.

They have, however, on their side produced a voucher which had it been from the Âmildâr I should have admitted as conclusive in their favor. It runs as follows :—

"Hacha Gauḍ's receipt to the Kâvêripaṭṭi Brâhmins, *viz.*, Nanjuṇḍa Îswara Dêvastânam and Hak Huṭṭuvali for 1 year nagadî . . . . Kantarai pagodas 31–0–0. For balance due from Visvâvasu to Saumya including kuḍi deducting payments. Particulars of balance :—

	RS.	A.	P.		K.	PAGS.	
Saumya Pâlguna suddha 1st	150	0	0	or	49	6	14
Sâdhâraṇa Chaitra suddha	81	0	0	,,	26	8	5
Nukra	1	0	0	,,	0	6	10
Adela	2	0	0	,,	0	3	5
Pagodas Bagadari	2	0	0	,,	2	5	12
					30	4	0

		RS.				
Chaitra bahula 9th	from Desâî	55	,,	18	2	0
Jyêshta suddha 7th	do.	9	,,	2	9	13
Âshâda suddha 9th	do.	63	,,	20	8	11

HACHA GAUD."

The nagadî here is stated at only 31 kantarai [. . .]. The objections to this receipt as a voucher are, however, many. There are [. . .] agrahârams whose Brâhmins all declared that no receipts were ever given [. . .] Brâhmins [. . .] for their payments in former years [. . .] adjoining village declares that he [. . .] their request given them [. . .] that as it was in the usual without any mention of nagadî, they were not satisfied with it and that Hacha then ordered him to write a new receipt which is the one above in the form that the Brâhmins should dictate. He says that he never heard what the nagadî was. Tânappa, the karnam of Kâvêripaṭṭi, who has an inâm in Kâvêripaṭṭi and acted as karnam of it in Plavanga says that the nagadî was gopally pagodas 120. The question rests entirely upon

our point whether this man's evidence and the tâkîd of the Âmildâr is to be preferred or not to the authority of a voucher dictated by the Brâhmins themselves and to which there is no counterpart either in their own or in any of the other agrahârams.

5. I have submitted the evidence on both sides and in order to avoid further loss of time by correspondence on this subject, I shall take no steps but wait for your decision. This and other disputes of a like nature continually rising among the Brâhmins themselves as well as between them and Government take up more time than all the ordinary business of revenue. No Collector will ever be able to attend to them. The only remedy is to resume all inâms and give them to the occupants at a moderate rent.

[*No. LXXX in the original.*]

PROPERTY—SANADS, PARWÂNAS, PETITIONS, ETC.

LX

Sanads of Pensioners, Central Division.

Translations.

1

Mîr Akrim.

Be it known to the present and future âmildârs of Pennâgaram. Whereas the pensioner Mîr Akrim 'Alî, the son of Aḥmad Allu 'Alî, has in his possession two sanads of Ṭîpû Sulṭân, the first dated the 6th of Muharram 1196 of the Hijira purporting that, in consequence of his father having been killed at Mahamund fighting against the English, he is to receive an allowance of three kantarai pagodas each month of thirty-five days which was paid till the end of the year Visvâvasu and the second dated the 22nd of Jyêshtam in the year Prabhava ordering that instead of the former allowance of ten kantarai pagodas, he shall receive five kantarai pagodas every month of thirty-five days to be paid from the month Chaitram of the year Prabhava and as this sanad remained in force till the end of Ṭîpû's Government, the allowance is therefore now continued to him according to custom. Let him be paid three star pagodas, eleven fanams and forty-three cash each European month. Let not a new sanad be demanded every year; keep a copy of this and give him back the original. Dated the 1st of August 1792 in the year Parîdhâvi.

2.

Mîr Munawar Alî.

Be it known to the present and future âmils of Pennâgaram that whereas the pensioner Mîr Munawar 'Alî, the son of Mîr Muḥammad, formerly enjoyed a pension of fifteen kantarai pagodas per month and received from Ṭîpû Sulṭân a parwâna which he now has in his possession dated the 22nd of Jyêshtam in the year Prabhava stating that as he formerly received kantarai pagodas 15 every month of 35 days he is now instead of that sum to receive kantarai pagodas 6 every month of 35 days and this sanad continued in force till the end of Ṭîpû's Government, the allowance is therefore now continued to him according to custom. Let him be paid star pagodas 3, fanams 41, and cash 18 each European month. Let not a new sanad be demanded every year; keep a copy of this and give him back the original. Dated the 7th of June 1792 in the year Parîdhâvi.

3.

Husain Khan Gôri.

Be it known to the present and future âmils of Pennâgaram that Husain Khan Gôri having been killed in the year Sôbhakrit at Korial Bandar, his father Husain Khan Gôri received a parwâna from Ṭîpû for an allowance of kantarai pagodas 4–5 for a month of thirty-five days, which was continued, till the year Krôdhi, when it was stopped, that in the following year Visvâvasu he received a second parwâna from Ṭîpû Sulṭân, addressed to the âmil Fakhr-ud-dîn Khân, for an allowance of two kantarai pagodas per month of thirty-five days which he received till the end of Ṭîpû's Government in the year Virôdhikrit and that in consequence of the loss of his parwâna during the war, the shambogue and other inhabitants having given a certificate to the above purport the equivalent of his former allowance of star pagodas 1–12–2 is continued to him from the beginning of the [Company's ?] Government. Let therefore this sum of 1 pagoda, 12 fanams, 2 cash be paid to him monthly. Let not a new sanad be demanded every year. Keep a copy of this and return him the original. Dated 1st August 1792, the year Parîdhâvi.

4.

KRISHṆÂJI CHANDI.

Be it known to the present and future âmils of Pennâgaram—Krishṇâji Chandi having in consequence of his father Venkâji being killed in battle received under Ṭîpû's Jâgîrdâri an allowance of 25 kantarai fanams per month of thirty-five days which was paid till the end of the year Krôdhi. That in the following year Visvâvasu the Âmil Muḥammad Fakhr-ud-dîn, having gone to Seringapatam was ordered by the mutasaddîs of the Diwân Cutcherry to stop it, but that in the same year Ṭîpû Sulṭân having issued a new parwâna to continue it as before a deduction was made for batta of kantarai fanam 1, annas 13 and the balance fanams 23, annas 3 paid till the end of Ṭîpû's Government and that on account of the loss of this parwâna during the war the shambogue, and other inhabitants having given a certificate to the above purport the equivalent of his former allowance or star pagodas 1–28–52 is continued to him from the year Virôdhikrit. Let therefore this sum of 1 pagoda, 28 fanams and 52 cash be paid to him monthly. Do not require a new sanad every year. Keep a copy of this and give him back the original. Dated 1st of August 1792, the year Parîdhâvi.

5.

TOTAR KHÂN.

Be it known to the present and future âmils of Pennâgaram that Ṭîpû Sultân during his Jâgîrdâri in the year Prabhâva having issued a parwâna to the Âmildâr Ghulâm Muḥammad, to pay to Totar Khân, on account of his father Qâsim Khân having been killed in battle, an allowance of 12 kantarai pagodas per month of 35 days which was continued till the end of Krôdhi. That in the following year Visvâvasu the Âmil of the above district having gone with his accounts to Seringapatam the mutasaddis of the Diwân cutcherry ordered the pension to be stopped but that Ṭîpû Sulṭân having soon after in the same year issued a new parwâna to the aforesaid Âmildâr to pay half the former pension six kantarai pagodas per month after deducting from it batta kantarai fanams 4, annas 6 which leaves a balance of kantarai pagodas 5–5–10 monthly which was paid till the end of Virôdhikrit and that the pensioner having lost his sanad during the war, brought a certificate from the shambogue and other inhabitants to the above purport the equivalent of his former allowance or star pagodas 3–41–18 is therefore to be paid to him monthly. Do not require a new sanad every year. Take a copy of this and give him back the original. Dated the 7th of June 1792, the year Parîdhâvi.

6.

SAIYID HUSAIN.

Be it known to the present and future âmildârs of Pennâgaram that Saiyid Ḥusain formerly a preceptor of Ṭîpû Sulṭân, having obtained from him in the year Sârvari during his Jâgîrdâri, a parwâna to the Âmil Ghulâm Muḥammad for a monthly allowance (per month of 35 days) of 15 rupees, being at the sarkâr exchange of 3 kantarai fanams per rupee, kantarai pagodas 4–5–0 deducting batta kantarai fanams 3, annas 4 or a balance of pagodas 4–1–12 which was paid till the end of Ṭîpû's Government and that in consequence of the loss of his parwâna the shambogue and other inhabitants having given a certificate to the above effect, the equivalent of the allowance or star pagodas 2–42–22 is therefore now ordered to be continued to him as usual. Let it be paid monthly. Do not require a new sanad every year. Take a copy of this and give him back the original. Dated the 7th of June 1792, the year Parîdhâvi.

7.

MÎR ḤUSAIN 'ALÎ.

Be it known to the present and future âmils of Pennâgaram that Mîr Ḥusain 'Alî having in the year Prabhava got a parwâna from Ṭîpû Sulṭân to the Âmil Ghulâm Muḥammad for an allowance of 2 rupees or 60 rupees per month of thirty days or at the rate of 3 kantarai fanams per rupee, 18 kantarai pagodas per month of thirty days which was continued till his death in the year Krôdhi. That on the Âmil of the district Muḥammad Fakhr-ud-dîn reporting this event Ṭîpû Sulṭân gave the son of the deceased Mîr Abbas 'Alî a parwâna for an allowance of 1 rupee per day or 30 rupees per month of 30 days or at the rate of 3 kantarai fanams per rupee 9, kantarai pagodas per month of 30 days, which was continued from the date of the parwâna till the end of Ṭîpû's Government in the year Virôdhikrit and that in consequence of the loss of his parwâna during the war, the shambogue and other inhabitants having given a certificate to the above purport the equivalent of his former allowance or star pagodas 7–22–40 is continued to him from the beginning of the Company's Government. Let therefore this sum of 7 star pagodas, 22 fanams and 40 cash be paid to him monthly. Do not require a new sanad every year. Keep a copy of this sanad and return the original to him. Dated the 1st of August 1792, the year Parîdhâvi.

8.

NARASIMHA JÔSHI.

Be it known to the present and future âmildârs of the taluk of Dharmapuri, that whereas the Panchângi Narasimha Jôshi has a sanad from Ṭîpû Sultan, dated the 5th Jumâdi-ul-awal in the year of the Hijira 1194 purporting that he is to receive an allowance of a Nagari Pagoda per month at the rate of 12 pagodas for 12 months from the month of Vaisâkha of the year Sârvari and as it appears that in the year Visvâvasu when kantarai pagodas were substituted for Nagari in the accounts of the country, his allowance was increased to one kantarai pagoda per month, which was paid till the end of Ṭîpû's Government to him according to custom. Let him be paid monthly 37 fanams and 40 cash. Let not a new sanad be demanded every year. Keep a copy of this and give him back the original. Dated the 8th of June 1792 in the year Parîdhâvi.

9.

SAIYID MUḤAMMAD KÂZI.

Be it known to the present and future âmils of Pennâgaram, that the Kâzi Saiyid Muḥammad having received for many years on the kandâchâr establishment an allowance of one kantarai pagoda, monthly, that the above allowance having been stopped by Ṭîpû in the year Visvâvasu and again been ordered to be continued by him in a Hukumnâma issued to the Âmil Muḥammad Fakhr-ud dîn in the following year Prabhava, in consequence of which it was paid till the end of Ṭîpû's Government, and that the shambogue and other inhabitants having given a certificate to the above effect the equivalent of the aforesaid allowance or star pagodas 0–37–40 is therefore now directed to be continued as before. Let it be paid monthly. Do not require a new sanad every year. Take a copy of this and give him back the original. Dated the 1st of June 1792, the year Parîdhâvi.

10.

KÂZI MUḤAMMAD ḤUSAIN.

Be it known to the present and future âmildârs of the district of Ômalûr that the Kâzi of the above district Muḥammad Husain having for a long time enjoyed in the kasba of the said district an allowance of twenty-four Gopally chakrams and thirty-six Gopally chakrams in money, the customs—total, sixty Râja Gopally chakrams. Ṭîpû Sulṭan issued a parwâna dated the 5th of Adhika Chittirai in the year Visvâvasu, to the Âmildâr Kâzim Khân to continue it as before, and that the custom allowance having been continued till the end of Ṭîpû's Government, and after that under the Company till the end of Pramâdîcha, when it was included in the end in jamâ, the equivalent of this allowance or star pagodas fifteen yearly, is therefore now ordered to be paid to the said pensioner. Let him be paid star pagodas 1, fanam 11 and cash 20. Do not in future require a new sanad. Take a copy of this and give him back the original. Dated the 13th July 1794, the year Ânanda.

11.

SHANGAL SHÂH.

Be it known to the present and future âmils of Dharmapuri. Ṭîpû Sulṭân having in the year Dhunmukhi received the above district in jâgîr from Ḥaidar 'Alî Khân, and that Mîr Ibrâhîm having in the year Sârvari, been appointed Âmildâr of the above district, ordered the merchants to pay Shangal Shâh an allowance on the sâyar of 1 kantarai pagoda per gunny of grain and 2 annas per load of ghee, oil, etc., which continued to be received by him till the end of Virôdhikrit and which he farmed to other people under Ṭîpû's Government for 13 Nagari pagodas and under the Company's for 16 kantarai pagodas yearly and the merchants and other inhabitants having given a certificate to the above purport. His allowance on the customs is therefore now included in the sarkâr jamâ and for the 13 nagari pagodas for which he farmed it during twelve years under Ṭîpû's Government, he is now from the 13th July of the year Naḷa or 1796-7 to receive in future one star pagoda per month. Let him therefore be paid this allowance of 1 star pagoda monthly, and do not require a new sanad hereafter. Take a copy of this and give him back the original. Dated 13th July 1796, the year Naḷa.

12.

SAIYID 'ABD-UL ḤUSAIN.

Be it known to the present and future âmildârs of Harûr, that Saiyid 'Abd-ul Husain Qâdir Faqîr, having received from Ṭîpû Sulṭan a Canarese parwâna, dated the [. . .] of Pâlghuṇa in the year Hêviḷambi to the Amildâr of the above district, Saiyid Mîra to give him an allowance on the sâyar of one pie per gunny that never having been stopped from the day it was granted

till the end of Ṭîpû's Government in the year Virôdhikrit during all which time, he farmed it to the custom farmer for 36 kantarai pagodas yearly that having also received the same amount for it, from the custom farmer from the beginning of the Company's Government in the year Parîdhâvi till the end of the year Râkshasa and it being now in the present year Nala included in the sarkâr jamâ, he is therefore in place of the above allowance to receive in future 3 star pagodas for each month. Let him therefore be paid the sum of 3 star pagodas monthly. Do not hereafter require a new sanad. Take a copy of this and give him back the original—13th July 1796 or 1st Âḍi of the year Naḷa.

13.

Ḥusain 'Alî Shah.

Be it known to the present and future âmils of the taluk of Adamankôṭṭai that in the year Subhakritu or A.D 1783 Ṭîpû issued a [ṭâkîd] purporting that formerly Ḥaidar 'Alî Khân bestowed on Kâki Shâh Pirzâda a mohamai on the sâyar or customs of taluk of Adamankôṭṭai but when the above mentioned Pirzâda died in the year Jaya or A.D. 1774 the aforesaid mohamai ceased. In the year Dunmukhi, A.D. 1777, Adamankôṭṭai became part of a jâgîr to Ṭîpû Sulṭân on which Husain 'Alî Shâh went to the Sulṭân and represented that he was a relation of the late Kâki Shâh and the Sulṭân was pleased in the year Subhakritu or A.D., 1783 to favor him with a parwâna betowing on him the aforesaid mohamai on the Sâyar or customs.

List of the Mohamai.

One pice on each gunny of cloth. Half a pice on each gunny of areca-nut and spices of all kinds.

Quarter of a pice on each gunny of grain of every description.

Half a pice on each gunny of salt brought from the Kurchiwars.

He rented out the mohamai to other people for the sum of 7, 8 or 9 kantarai chakrams a year. On investigation it is found that in the year Virôdhikrit, A.D. 1791, during the late war he lost his parwâna, on which account the shâmbogue or collector of the customs, patêl and merchants of the taluk gave him a certificate in the words of the parwâna attested by their signatures, and after the taluk came into the hands of the Hon'ble Company on enquiry from the Mustâjir or officer of customs it is found that the mohamai has been continued until the year Râkshasa or A.D. 1795—6. In this year Naḷa 1796 the mohamai is included in the sarkâr account and in lieu of kantarai chakrams; thirty fanams per mensem amounting to eight star pagodas a year is given to him. Let therefore the sum of 30 fanams be paid to him monthly. Take a copy of the sanad and give the original to the fakîr; make no excuse nor require a new sanad every year. Naḷa 13th July 1796.

[*No. LXXXVII in the original.*]

LXI

Sanads, parwânas, etc., Northern Division.

Translations.

1.

A Canarese parwâna from Ṭîpû Sulṭân to Chikka Hari Dâs, Âmil of the Bâramahal.

Whereas Saiyid Yûsuf, who belonged to the tainâtî of Ḥaidar 'Alî Bêg, and has been wounded in battle, is now sent to you. You are hereby ordered to pay the said Saiyid Yûsuf at the rate of 10 sulṭâni fanams per month. You are to give him one month's pay in advance, and letting him reside near the gate of the fort of Vâṇiyambâḍi, he is to receive the said allowance regularly.

Written on the 22nd Pushiyamâsa of Subhakritunâma samvatsaram.

Sealed with the seal of Ṭîpû Sulṭan.

2.

A Canarese parwâna from Ḥaidar 'Alî Khân to Nûr Sinâ.

Whereas the mother of Muḥammad Khân Sûbahdâr belonging to Penda Khân has been in the habit of receiving a monthly pension of 3 chakrams which we are informed has been stopped for some months and as the said troops have been since placed under the command of Muḥammad 'Alî, Commandant, you are hereby ordered to pay the said pension being 3 chakrams monthly.

Written on the 1st Srâvaṇamâsa Vijaya samvatsaram, 1168 Hijira.

Sealed with the seal of Futteh Ḥaidar.

3.

A parwâna in the name of Chikka Hari Dâsayya Pârupatyakâr or Âmil of the Bâramahal.

Whereas the yeomiah or daily allowance of 3 fanams, in the districts of Krishṇagiri and Jagadêv which had been, for a length of time, enjoyed by Râma Paṇdit, has been resumed. The said Râma Paṇḍit has come to the sadar cutcherry and produced his sanads for the said yeomiah. It is now ordered that he shall be paid the whole amount due, since the period of resumption, at the rate of 3 fanams per day, and that he shall receive, in future the said yeomiah regularly and you are to send a bhogottar or certificate to the huzûr. The said Paṇḍit also enjoyed a rusûm on the sâyar of Singârapêṭṭai which has also been resumed; it is now ordered that he shall receive it as usual.

Written on the 18th of the month Srâvaṇa of Krôdhi samvatsaram. } Sealed with the seal of Ṭîpû Sulṭân.

4.

Munshoor, or order in the name of 'Abd-ul Rahîm, Talukdâr of Kâvêripaṭṇam.

Whereas the village of Jagadêv in the taluk of Kâvêripaṭṇam, the rent of which including the waste and cultivated lands, is 45 chakrams per annum, has been enjoyed in shrotriyam, according to sanads in his possession, by Râma paṇḍit of Vâṇiyambâḍi. The said Paṇḍit has come to the huzûr and complained that attempts have been made to raise the fixed rent of the said village; you are hereby ordered to desist from this intention, and to demand no more than he has been accustomed to pay according to his sanad. The said Paṇḍit is entitled to certain vartana from the different villages; these you are in future to collect in lieu of the said 45 chakrams, and are to grant him receipts for the same. He is to enjoy the said village, as heretofore in shrotriyam unmolested and you are not to trouble him with demands for coolies, etc. Consider this as positive. Taking a copy of this parwâna, you will deliver the original to the said Paṇḍit.

Written on the 20th Bayâsi of the year Jalu or month Pâlgunam of Visvâvasu samvatsaram, 1199 of Higira.

Sealed with the seal of Ṭîpû Sulṭân.

5.

BHOGOTTAR OR ZAMÎNDÂR'S CERTIFICATE.

We do hereby certify that Aḥmad Shâh Fakîr, one of the pensioners of the pargana of Krishṇagiri, has been in the habit of receiving a monthly pension of 7 Tiruvaḍi fanams equal to 5 kantarai fanams and 4 annas from the time of the Maiana or Patân conquest to the end of Ṭîpû Sulṭân's Government, or of Virôdhikrit samvatsaram.

Written in the year Pramâdîcha on the 22nd day of the month Ashâḍam.

(Signed) Krishṇayya, Nâṭṭar.
Kuppayya, Deshkukaranî
Aḷagayya, Samprati.

6.

BHOGOTTAR OR ZAMÎNDÂR'S CERTIFICATE.

We do hereby certify that Husain Shâh Muttevakkil, one of the pensioners in the pargana of Krishṇagiri, has enjoyed a pension of 3 Tiruvaḍi chakrams equal to 2 kantarai chakrams, 2 fanams and 8 annas per month from time of the Maiana or Patâns to the end of Ṭîpû's Government.

Written in the year Pramâdîcha 1793–4 on the 22nd of the month Ashâḍam.

(Signed) Krishṇayya, Nâṭṭâr.
Kuppayya, Deshkulkaranî.
Aḷagayya, Samprati.

BHOGOTTAR OR ZAMÎNDÂR'S CERTIFICATE.

We do hereby certify that Rahmân Shâh, one of the pensioners in the pargana of Krishnagiri, enjoyed a pension monthly of 3 kantarai chakrams on sanad from Ṭîpû Sulṭân from the year Visvâvasu (1785) to the end of Virôdhikrit (1791–2), that from the commencement of the Company's Government to the month of Jyêshtam of Pramâdîcha samvatsaram (1793–4) the said pension was not claimed and that in the month Ashâḍam of the said year Captain Read Bahâdur ordered it to be paid.

(Signed) Krishṇayya Nâṭṭâr.
Kuppayya, Deshkulkaranî.
Aḷagayya, samprati.

Written in the year Pramâdîcha, 1793-4 on the 22nd day of the month Ashâḍam.

7.

To the Âmils, present and future, the deshmukhs and deshpândyâs of the taluk Bâramahal, belonging to the sarkâr of Seringapatam. Be it known. Whereas the sum of five rupees in the pargana of Jagadêv, dependant on the said sarkâr, by way of inâm has been settled on Khatun Bîbî it is ordered that you pay unto the said Bîbî the said sum monthly, that making use of it for her maintenance, she may be diligent in offering up prayers for the duration of our life and prosperity, and you are not to demand a new sanad yearly. Consider this as positive.

Written on the 20th Yezidi of the year Jalu in the City of Patân or 5th February 1786.

Sealed with the seal of Ṭîpû Sulṭân.

8.

Copy of a Canarese parwâna from Ṭîpû Sulṭân, to Chikka Hari Dâsayya, Âmil of the Bâramahal.

Whereas Hâfîz Muḥammad Umar has enjoyed the following inâms, viz., in Anasagar, 200 guntas of wet lands; in Ammankôvil of wet land 200 guntas, of dry, 1½ târ in Pûram, 1 târ of dry, and 100 guntas of wet, and in the village of Chandrapuram 1 pagoda monthly in ready money. Total wet, guntas 500, dry târs 2½ and 1 pagoda monthly in ready money. All belonging to your taluk, and the said inâms having been resumed for the sake of ascertaining his right to them, the said inâmdâr having appeared in the sadar cutcherry and produced his sanad, you are hereby ordered to permit his enjoying them as before and you are to give him back whatever may have been the produce of the said lands since the period of resumption and taking his receipt for the same, and causing the said lands to be measured by the sarkâr standard, also ascertaining their kâmil and hâl-hâsil, which must be attested by the zamîndârs and karnams, you are to send the bhogottar and account particular to the huzûr.

Written on the 10th Bahâri, in the year Jalu 1199 of the Hijira, Visvâvasu samvatsaram 10th Vaisâkham.

9.

To the âmils present and future, the deshmukhs and deshpâṇḍyâs of the taluk of Bâramahal dependant on the sarkâr of Seringapatam. Be it known that whereas the monthly sum of six rupees ready money from the taluk of Tiruppattûr belonging to the sarkâr has been received in inâm by Faqîr Muḥammad Mudarris, it is ordered that the said sum shall be paid every month to the said person, that appropriating it for his subsistence he may be assiduous day and night in his prayers for the increase of our life and prosperity. You are not to demand afresh sanad but taking a copy of this you are to give him back the original.

Written on the 20th Yezidi in the year of the Hijira 1199 in the metropolis of Patân.

Sealed with the seal of Ṭîpû Sulṭân.

10.

BHOGOTTAR OR ZAMÎNDÂR'S CERTIFICATE.

We, the zamîndârs of Tiruppattûr, do hereby certify that 'Abd-ul Qâdir an inhabitant of Kandilis has enjoyed a yeomiah or pension of 3¾ fanams per month, from the time of 'Abd-ul-Nabî Khan to Ânanda samvatsaram during the Company's Government.

(Signed) Kâsi Râmayya, Zamîndâr.
Hemâdrayya, Zamîndâr.
Raghupatayya.
Nârâyaṇa Cheṭṭi.

11.

An attestation is requested, and proof demanded from the kâzis of Islâm, respectable Shaikhs venerable Saiyids, and the public in general by the petitioner Narasu Achâri, an inhabitant of the kasba Tiruppattûr dependant on the sarkâr of Jagadêv, belonging to the prosperous Subâh of Hyderabad, to this effect that an extent of 100 wet guntas of land, a yeomiah of 1 Tiruvaḍi fanam, a rusûm of one cash on each bullock load, and a yearly allowance of 1 Tiruvaḍi fanam on each village have been enjoyed by your petitioner as a livelihood from the kasba Tiruppattûr and parts adjacent thereto, according to the sanads of former rulers as detailed beneath; the whole of the said sanads, with the household effects of your petitioner were plundered during the war of Nizâm 'Alî Khân Bahâdur, Nazim of the Subâhs in the Deccan who hoisted his exalted

standard and encamped in these countries which can be proved from the Bhogottar of the Zamîndârs and other documents in my possession. Any person who is acquainted with the circumstances of the case can ascertain the truth of what is here asserted and apply his seal and attestation to this written instrument, for it will be acceptable both to God and man.

Particulars.

Adjoining to the kasba Tiruppattûr 100 Wet Guntas.	A yeomiah on the sâyar of said kasba—one Tiruvaḍi fanam.	A rusûm from the said pargana—one cash per gunny.	A yearly vartana on said pargana from each village large and small—one Tiruvaḍi fanam.

Written on the 11th of the month Rabîâ-us-sânî in the year 1197 of the Higira.

Sealed with the seal of Muḥammad Kâzi, the follower of the noble laws, and expounder of the faith.

Witnesses.

Vazi-ud-dîn, kâzi.
Sîtârâmayya, Deshkulkaraṇî.
Kuppayya, Deshkulkaraṇî.

Rangayya, Zamîndâr.
Nârâyaṇa Cheṭṭi, Deshmukh.

12.

BHOGOTTAR OR ZAMÎNDÂR'S CERTIFICATE.

We do hereby certify that a yeomiah of fanams [. . .] per month in the pargana of Vâṇiyambâḍi has been enjoyed by Lakshmaṇ [an for a] length of time.

Written on [. . :]
Mâsî in [. . .] Samvatsaram.

(Signed) KONḌAYYA, ZAMÎNDÂR.
(,,) VIRAL KONḌAYYA.
(,,) SUBBAYYA.
(,,) SÂMAYYA.

13.

The humble petitioner, Sherin Mûrthi Achâri, inhabitant of Tiruppattûr requests a certificate, and solicits the attestation of truth from [. . .]

[. . . . .]

15 to 25.

Of an order from Captain Alexander Read Bahâdur, Superintendent of the Bâramahal and Salem districts, to Bâbu Râo, Tahsîldâr of Tiruppattûr.

The following are the particulars of the provision, which it has been determined to make for the maintenance of certain blind, lame and destitute people residing in your taluk.

		Pagoda.
1.	To Sulṭân Shâh, wife of Saiyid Mîra per month	1
2.	To Hazarat Ṣâḥiba, wife of Saiyid Haidar Jamadâr per month ...	1
3.	To Zain Bîbî, wife of Muhî-ud dîn Ṣâhib do. ...	1
4.	To Muḥammad Hassim Muttevakkil (the proposed allowance rejected by him) per month	1
5.	To Dinda Khân (blind) per month	1
6.	To Amîn Ṣâhiba, wife of Saâdat Khân and her daughter per month ..	2
7.	To Lâlâ Bîbî, wife of Saiyid Yaqûb do. ...	1
8.	To Bî a Sâhiba, wife of Saiyid Mustafâ, Jamadâr do. ...	1
9.	To Jamâl Ṣahîba, the daughter of Saiyid [. . .] do. ...	1
10.	To Husain Bîbî and her daughter, dependants of Husain Bêg per month	1
11.	Atcha Ṣâhiba daughter of Kâzi per month	1
	Total pagodas ...	12

You are to pay the said persons regularly month by month at the above rates commencing on the 1st [. . .] 1795 and taking receipts for the same.

Written on the 18th February 1796 corresponding with the Fasli year 1205—Râkshasa samvatsaram 10th Mâsi.

(Signed) ALEXANDER READ,
Superintendent.

26 and 27.

There are no sanads for these two pensioners, the inhabitants of Vâṇiyambâḍi, a populous village, in which there are a number of Moorish families, whose circumstances would not admit of the expense, applied to the Superintendent for assistance in establishing a school for the education of their youth, by allowing a monthly stipend to the teacher. It was originally intended that there should be but one school; but in consequence of a subsequent representation from the inhabitants to the Assistant Collector pointing out the inconvenience to such families as lived on the opposite side of the river during the time of its being full, which cut off the communication, he divided the original allowance into two equal parts and directed that another schoolmaster should be appointed.

(Signed) J. G. GRAHAM,
Assistant Collector.

28.

An arzi from Sêshagiri Râo, Tahsîldâr of Vâṇiyambâdi, on the subject of Janap Shâh, pensioner.

Having been desired to make particular inquiries into the claims preferred by one Janap Shâh for being placed on the pension list, I have the honor to transmit the following account.

A person named Saiyid Husain died in the service of the Nawâb 'Abd-ul Majîd khân; the said Nawâb in consequence settled on the widow of the deceased Amin Shâh a monthly pension of 3 kantarai chakrams. Amin Shâh had a son named Saiyid Aḥmad who married two wives Janap Shâh and Fâtimâ Shâh and subsisted on the pension. Fâtimâ Shâh had two sons, Mîr Aḥmad and Mîr Sâhib and Janap Shâh, two daughters who remained unmarried; for some time they all lived together, but afterwards quarrelling, they separated. Saiyid Aḥmad settled the pension on one of his wives Janap Shâh and her two daughters, that the other wife Fâtimâ Shâh and her two sons Mîr Aḥmad and Mîr Sâhib should live apart from the others, the two latter to take service. After this arrangement of his family, Saiyid Aḥmad died, Janap Shâh with her two daughters subsisted on the pension. Mîr Sâḥib entered into the service at Seringapatam, and Mîr Aḥmad, following the occupation of a husbandman, remained in the kasba; afterwards, during the reign of Ṭîpû and when Haridâsayya was âmil of the province the pension was reduced to three Tiruvaḍi chakrams, which sum she received regularly. In Sâdhârana samvatsara the war broke out, and the incumbent was obliged to fly from the country; these are the particulars which I have been able to receive from the mouths of intelligent people in the taluk; at being moreover desired to inform myself of what means of subsisting the said Janap Shâh is at present possessed I find that Mîr Aḥmad, etc., and she have no connection, and that she contrives to get more livelihood, by going about from place to place begging, this I have learned from her neighbours.

Dated 28th November, Fasli 1205.

The Assistant Collector's order to the Tahsîldâr, in consequence of the above.

Janap Shâh having come to the huzûr and presented your arzi, its contents have been understood and she admitted on the pension list from the commencement of the present fasli; she is to receive at the rate of 1 star pagoda, 30 fanams and 52 cash per month, and has been paid up her arrears from the 12th July to the end of November, being four months and twenty days at 1 chakram, 9 fanams and 13¾ annas per month is 9 chakrams, 2 fanams and 10¾ annas. You are to pay her the said allowance monthly, taking her receipt and entering the disbursement in your taluk accounts.

Dated 30th December, Fasli 1206. J. G. GRAHAM,
Assistant Collector.

29.

A Hinduvi letter from the Superintendent of the Ceded Districts, to the Assistant Collector of the Northern division, on the subject of Yekin Shâh and Nhannu Bîbî, pensioners.

Two persons called Yekin Shâh and Nhannu Bîbî have appeared before me, disputing about their right to the possession of Bahir Shâh's inâm and takîa, in this place having made inquiry into the nature of their respective claims, I find that about forty or fifty years ago, this taluk was annexed to the Sûbah of Cuddapah. Usmân Khân, the then Âmil, having written a letter to the Sûbahdâr, obtained a sanad from him, appointing E'tibâr Shâh to the said inâm and takîa, which he continued to enjoy for some time. This E'tibar Shâh had a murîd or pupil named Bahir Shâh who having brought the body from thence, had it buried near the takîa, and enjoyed the inâms, as his predecessors had done, till six years ago, when having no family, and being desirous of adopting a successor, his choice fell on Yekin Shâh. This person having had occasion to go to Arcot on his private affairs, lost the sanad and documents belonging to the inâm; and Bahir Shâh soon after died; Yekin Shâh was not present at the time of his death and it being necessary that some person

should attend the takîa and look after the concerns of the estate, Muhammad 'Alî Meorie and Muqaddam Ṣâḥib the principal Moormen with other shaikhs and fakîrs resident in the place appointed Azîz Khân the brother of Nhannu Bîbî as *locum tenens* till the return of Yekin Shâh. The said Khân being a man of property, was attacked during the night by a band of robbers, murdered and deprived of his effects. Yekin Shâh having returned, some time after, claimed his right to the inâm and takîa. Nhannu Bîbî states that her brother Azîz Khân was in possession of the takîa at the time of his death, that being a relation of Usmân Khân who originally obtained the grant for E'tibâr Shâh, she has the best right to the inheritance. After hearing their representations, I directed that they should go to the Kâzi and Muftî and obtain a written decision on their case, according to the rules of their religion They accordingly went to Arcot and Madras, and brought back the following written declaration. "The pupil is not by law entitled to the property of his peer. If it be true that Nhannu Bîbî is a relation of Usmân Khân, the original proprietor, she has the best right to the succession, if she is not related to him, neither she nor the pupil have a just claim, and the Kâzi or Muftî are the persons to dispose of it." It appearing from the above decision, that the claim of neither has been substantiated, the land in question must be annexed to the sarkâr but, taking into consideration, the old age and infirmity of Nhannu Bîbî, and that the said Shâh may not be entirely deprived of the means of subsistence, it appears proper that they should be allowed a sum equal to the present year's produce of the land in question, which sum being divided into two equal parts shall be paid to each annually by way of pension.

Dated Tiruppattûr,
Dated 25th February, Fasli 1205. (Signed) ALEXANDER READ,
Superintendent.

30.

Sealed on the representation of the reverend Saiyid Alîm.

An attestation is requested, and certificate demanded by Zahir-ud-dîn, son of Aḥmad Khân Miana, from the Kâzîs of Islâm, respectable Shaikhs, reverend Saiyids and the public in general, inhabitants of Vâṇiyambâḍi, of the sarkâr of Jagadêv, to this effect—that a piece of wet and dry land, measuring six cawnies, situated near the village of old Vâṇiyambâḍi and held by sanad from 'Abd-ul Nabî Khân Miana has been enjoyed to this day by the descendants of Moghalâni Ṣâhiba, the keeper of the sacred relics, that the said parwâna, as well as another for a yeomiah of 1 fanam having been entrusted to the care of Gunji Baksh Dervish, was lost in the tumult and confusion of the Cuddapah war. Whosoever is acquainted with these particulars, or can give evidence to the truth of what is here represented, let him affix his seal and signature to this document for it will be acceptable both to God and man.

Written on 14th Rabîâ-us-sâni in the 1199 year of the Hijira. (Signed) Sealed with the seal of the Kâzi FAZL-UD-DÎN.

Attested by

Saiyid Jalâl, Shaikh 'Abd-ul-qâdir Dervish Qâdari, Mastân Shâh, Yekin Shâh, Khadim Imâm Shâh, Saiyid Umar. son of Saiyid Mîra, Nazzar Muḥi-ud-dîn, son of Shaikh 'Ab-dul-Rassul, Amîn Shâh, son of Nasagar Shaikh Madâr Shâh.

31.

A letter from the Superintendent, Ceded Districts, to the Assistant Collector, Northern division, on the subject of Ammakka, a pensioner.

Ammakka, a Brâhmin woman, resident in the kasba of Tiruppattûr, has come to the huzûr, and represented that Chelvayya senior was formerly karnam of the village of Adiyûr, the said Chelvayya made over to Timma Bhaṭ her father-in-law, out of charity a portion of his inâm consisting of 25 guntas of wet land, which has been continued from that period to this time, when it has been resumed; Timma Bhaṭ enjoyed the said inâm till the day of his death, when it devolved on her husband Sivarâm Bhaṭ, who also dying, she succeeded to the inheritance. It appearing from inquiry that the produce of this piece of land is the only means of subsistence possessed by the petitioner, who is moreover feeble from old age, and the karnam having made the alienation from an idea that his inâm would not be sequestered, I recommend that you enter her name on the list of the pensioners in your divisions hoping that it will meet with the sanction of the Board.

Dated 24th August 1797. (Signed) ALEXANDER READ,
Superintendent.

32.

A letter from the Superintendent of the Ceded Districts, to the Assistant Collector of the Northern division, on the subject of Nanjayya Achâri, a pensioner.

Nanjayya Achâri, karnam of Yêlagiri has come to the huzûr, and represented that he has

for a length of time, enjoyed the office of karnam of the said village, but having from old age become incapable of performing the duty he has appointed a deputy for that purpose, equally sharing with him the allowance attached to the office at this time; the service inâm having been annexed to the sarkâr and a monthly stipend instituted in lieu thereof, the allowance is inadequate to the subsistence of himself and gumâsta, he is moreover burthened with a large family; having taken the situation and circumstances of the petitioner under consideration, I am of opinion, that he is a proper object for the pension list and recommend that you enter his name in your report for the approval of the Board estimating his allowance at 1 Madras fanam per day. Hereafter, should the old servants of the sarkâr be in a similar manner so reduced in their circumstances, as to find it difficult to subsist, they have a fair claim on the Government for some aid, and entering them on the pension list, appears to be the best mode of providing for them.

(Signed) ALEXANDER READ,
Superintendent.

Dated 14th July 1797.

33.

To the deshmukhs, deshpândyâs, kânûngos, mukaddams, ryots, merchants and âmils, present and future of the pargana of Tiruppattûr of the sarkâr Jagadêv, dependant on the Carnatic of the Sûbah of the illustrious Hyderabad. Be it known, that at this time Mîra Abdulla Bêg, son of Muḥammad Bêg, inhabitant of the kasba Tiruppattûr, having been authorized to levy by way of inâm, a rusûm of one dugâṇi per gunny on the sâyar of the said kasba, he is accordingly to receive the said allowance yearly and you are prohibited from demanding a new sanad every year; and it is incumbent on the said person that appropriating the said allowance to his necessities, he will employ himself day and night in prayers for our everlasting prosperity; considering this as positive, act accordingly.

Written on the 29th Jumâdi-us-sânî 1166 year of the Hijira or fasli 1162.

Sealed with the seal of 'ABD-UL QÂDIR KHÂN.

34.

This number is deceased.

(Signed) J. G. GRAHAM,
Assistant Collector.

[*No. LXXXIX in the original.*]

LXII

BHAṬṬAVARṬI SANADS OR GRANTS OF FREE ALMS TO HINDUS IN SARKÂR VILLAGES.

I.

SANAD OF 'ABD-UL NABÎ K̲H̲ÂN, NAWÂB OF CUDDAPAH, TO SÛRI BHAṬ, BRÂHMIN.

TRANSLATION.

To all deshmukhs, deshpândyâs, mukkadams, kânûngos, ryots and âmils, present and future of the taluk of Tiruppattûr, in the Jagadêva sarkâr. Be it understood that Sûribhat, son of Timmabhat, Brâhmin inhabitant of Tiruppattûr, has come to the presence and represented that he resides at the aforesaid kasba without employ with a large family and that he has neither an inâm, vartana, nor other means, so that he is not able to subsist and that if an inâm of any kind were granted him, he would be able to maintain himself and family. Having enquired into his condition and finding that he is really a poor man with a large family we for the sake of the prophet, have bestowed on the above mentioned Brâhmin and his descendants a dumbâlâ inâm of two cawnies of wet land situated below the large tank of Tiruppattûr and 1 târ of dry free of all rent; you will therefore put in the possession of the aforesaid Brâhmin, the said dumbâlâ inâm of two cawnies of wet land fit for cultivation situated below the tank of Tiruppattûr and 1 târ of dry likewise free of rent. You will not require a new sanad every year. Take a copy and give the original parwâna to the Brâhmin.

(Signed) 'ABD-UL NABÎ K̲H̲ÂN,
Nawâb of Cuddapah.

Dated 17th of the month Jumâdi-ul-awal, A.D. 1721.

N.B.—The incumbent occupies the said qtr. at present.

II.

No SANAD.

The present incumbent Ayyâvayya affirms that a Nawâb of Cuddapah gave this inâm to one of his ancestors with a sanad which he has lost. He affirms that the sanad was in force till he had occasion to go to Kâlahasti when his inâm was seized by the sarkâr but having on his return applied to Narasaṇṇa, the then Âmil, he restored it to him since which it has remained in his possession. It consists of 400 dry and 100 wet guntas.

III.

SANAD OF ASAD KHÂN MEHKERI UNDER THE GOVERNMENT OF ḤAIDAR 'ALÎ TO RÂMA BAIRÂGI.

TRANSLATION.

To all deshmukhis, deshpâṇḍyâs, kânûngos, karnams, mukkadams, ryots and âmils present and future of the pargana of Tiruppattûr and Sarkâr of Jagadêva, dependant on the sûbahship of Hyderabad. Be it known that at this juncture, we have bestowed and conferred a tract of four hundred guntas of dry land according to the undermentioned list by way of a charitable allowance on Râma Bairâgi, son of Krishṇa Bairâgi, inhabitant of Kâvêripaṭṭi.

You will therefore fix upon this extent of ground fit for cultivation and having measured and marked it out you will leave it in the possession of the aforementioned person free of rent, that applying the produce to his own use he may be zealous, night and day in praying for an increase of our life and prosperity.

(Signed) AHAD KHÂN.
MEHKERI during the Government of
Ḥaidar 'Alî Khân.

Written on the 6th day
of the month Jumâdi-us-sânî,
Fasli 1173, or A.D. 1763.

N.B.—The incumbent occupying only 300 guntas of dry land at present, it is supposed that the difference arises from the measures used, or alienation.

IV.

No SANAD.

Koṇḍa Bhat, the incumbent of this inâm, says the donor of it was Jagadêva Râyalu who gave it with a sanad to one of his forefathers, for subsistence. He lost the sanad during the late war but the inâm has been continued to him and consists of the following lands :—

400 guntas of dry land.
50 guntas of wet land.

V.

No SANAD.

The present incumbent Jangam Linga declares that Haridâsayya bestowed this inâm with a sanad on one of his forefathers of the same name as a maṭha mâniyam or foundation for the accommodation of travellers. The sanad has been destroyed with his house by fire and as he affirms continued the lands he now occupies, viz. :—

400 guntas of dry land.
100 guntas of wet land.

VI.

No SANAD.

The present incumbent Gaṇapati Ayya says that 'Abd-ul Nabî Khân, Nawâb of Cuddapah, appointed his father Sankarayya to provide victuals and drink for all the hungry and thirsty who might pass and repass the village of Kâvêripaṭṭi ; also that he lost the sanad by having concealed it among the clifts of the Yêlagiri hill when he was obliged to fly there on account of the enemy and has not been able to find it afterwards but that there is a stone on his field on which is inscribed the word "chattramâniyam" which proves the designation of the inâm.

VII.

No sanad.

This inâm containing two hundred dry and one hundred wet guntas of land in the village of Kantari was according to the declaration of Sûribhaṭ, the present incumbent, bestowed by Jagadêva Râyalu, to one of his ancestors named Râma Jóshi and has remained in possesion of his family ever since.

VIII.

No sanad.

Sêshabhaṭ the present occupant reports that one of his ancestors acquired this inâm under the Government of Yekôji Sivâji, a Mahrâtta chief and that it has ever since been continued in free hold without either sanad or bhogottar. His lands consist of—

100 guntas of dry land.
100 guntas of wet land.

IX.

No sanad.

According to the declaration of Sêshabhaṭ Jagadêva Râyalu bestowed this inâm on one of his forefathers without any sanad. He states that once on his absenting himself for ten or eleven years it was escheated, but that on his return he went to Seringapatam and made application to Ṭîpû Sulṭân who was pleased to give him an order on the âmil to restore it. The âmil received the order, and in compliance gave a similar one in his own name to the gauḍ of the village directing his inâm to be restored which was done and he has possession. His lands consist of 104 guntas and 10 annas of dry land.

X.

Sanad of 'Abd-ul Nabî Khân to Suribhat.

Translation.

To all deshmukhis, deshpandyâs, mukkadams, kânûngos, ryots and âmils, present and future of the taluk of Tiruppattûr, in the Jagadêva sarkâr.

Be it understood, that Sûribhaṭ, Brâhmin inhabitant of Kâvêripaṭṭi, has come to the presence and represented that he resides at the aforesaid kasba, and that he and his forefathers held an inâm in the village of Âdiyûr in sarvamâniyam or free inâm but that on account of his absence, the said inâm has been resumed. You will therefore, without delay, ascertain the truth of his claim, and if you find it just restore the inâm to him.

Take a copy of this sanad, and give the original to the aforesaid Brâhmin.

Written, fasli 1165, A.D. 1755. | Sealed with the seal and signed with the sign manual of 'Abd-ul Nabî Khân, Nawâb of Cuddapah.

N.B.—In consequence of the above sanad the incumbent occupies 600 guntas of dry and 200 of wet land.

XI.

No sanad.

This inâm was, according to the declaration of Sêshabhaṭ, the present incumbent, granted by sanad, to one of his forefathers, by Samparti Râyalu. Diwân to Saâdat 'Alî Khân. He says, a Brâhmin named Nâga Bhaṭ, who is now gone to the annual distribution of alms at Poona, has the sanad with him.

His inâm contains 500 guntas of dry and 400 guntas of wet land for which he pays no quit-rent.

XII.

No sanad.

The incumbent makes the same declaration respecting this inâm as that of No. *II.* It contains 400 dry and 100 wet guntas.

[*No. XCI in the original.*]

LXIII.

KHAIRÂTI SANADS OR GRANTS FREE ALMS TO MUSSALMEN IN SARKÂR VILLAGES.

XIII.

SANAD OF 'ABD-UL MASJID KHAN, NAWÂB OF CUDDAPAH TO HAIDAR SHÂH, FAKÎR.

TRANSLATION.

To all deshmukhis, deshpândyâs, muzârîs, kulkaranis and âmils, present and future of the pargana of Tiruppattûr in the sarkâr of Jagadêv, dependant on the august sûbahship of Hyderabad. Be it known that we have bestowed on Haidar Shâh and his descendants an inâm of one thousand nine hundred dry and two hundred wet guntas of land lying fallow in the village of Kâvêripatti. It is required that having measured and marked out the aforesaid land in a good situation it be consigned to the beforementioned Shâh. Take a copy of this sanad and give the original to the inâmdâr.

Written on the 10th day of the month Shabân, Hijira 1172, A.D. 1757. | Given under the seal of 'Abd-ul Masjid Khân, Nawâb of Cuddapah.

XIV.

NO SANAD.

The present incumbent Âmin Shâh states that 'Abd-ul Nabî Khân Nawâb of Cuddapah granted this inâm to one of his forefathers of the same name but that the sanad was lost during the troubles of Fatti Singh, a Mahrâtta chief. He also states that, after the sanad was lost, the Âmildâr permitted him according to shudâmad or custom to enjoy the inâm which consists of 400 dry and 75 wet guntas of land.

XV.

SANAD OF 'ABD-UL NABÎ KHAN, NAWÂB OF CUDDAPAH TO RÂMJI DOMBAR.

TRANSLATION.

Be it known to the Amils present and future of the pargana of Tiruppattûr, that whereas agreeable to former usage we have continued to Râmji Dombar five hundred dry and one hundred guntas of wet land situated below the tank of Kâvêripatti and adjoining to the takîa of Yatîm Shâh Dervish. It is required that you leave in his possession the aforesaid extent of land that he may apply it to his maintenance and dedicate his time to the praying for our eternal prosperity.

Written Hijira 1169 or A.D. 1754. | Given under the seal and sign manual of 'Abd-ul Nabî Khân Nawâb of Cuddapah.

[*No. XCII in the original.*]

LXIV.

DEVASTÂN SANADS OR GRANTS OF BENEFICES TO PAGODAS OR CHURCHES IN SARKÂR VILLAGES.

XVI.

ORDER OF TÎPU SULTÂN TO HARIDÂS, JUNIOR ÂMILDAR OF THE BÂRAMAHAL.

TRANSLATION.

Sankarayya pûjâri, inhabitant of the Salem district, having come to the presence and represented that anciently 20 pagodas of land has been attached from time immemorial to the Dêvastânam of Chandramaulîswarar in the village Kâvêripatti for the purposes of padittaram and dîpârâdhanam which he says has lately been resumed and he having shown his sanad it has been examined and orders are hereby given for its being restored, also for the yielding up to him of all the produce that may have been collected from it in the *interim* taking a receipt for the amount. You will likewise continue the said inâm to him in future agreeable to the established custom without dispute or litigation and having surveyed it, you will procure of the zamîndârs, and karnams a bhogottar certifying the former and present rents of it with all other particulars with their seals and signature annexed and send it to the presence.

Dated 18th of Ahmadi, year Jalu or 1199 Hijira Visvâvasu samvatsaram.

XVII.

No SANAD.

The present incumbent named Perumâḷ pûjâri asserts that the village of Vakkanâmpaṭṭi was granted by Geṭṭi Mudaliyar, a dependant on the poligar of Madura to the dêvastânam of Aḷagiriswâmi for the purposes of paḍittaram and dîpârâdhanam but that a Nawâb of Cuddapah afterwards resumed that village and gave in its room 1,000 dry and 300 wet gunṭas of wet land in the village of Kâvêripaṭṭi for the said purposes and for defraying the expense of additional ceremonies in the months Kârtika and Sravaṇa, which lands have been continued to the dêvastânam ever since.

XVIII.

SANAD OF MUḤAMMAD IBRÂHÎM KHÂN, NAWÂB OF CUDDAPAH TO TIMMARÂYAR AND A NUMBER OF OTHER PÛJÂRIS.

TRANSLATION.

To all âmils and mukaddams for the time being and to come in the pargana of Salem.

Be it known that the ancient allowance of one tiruvaḍi fanam per plough as a vartana to the Dêvastân of Ânjanêyaswâmi in the said pargana having been abolished, Ashwant Râo the Âmil, has represented in the presence that many people have complained to him of the want of the means of performing divine service, and defraying the expense of the usual feasts and ceremonies, also that the deval is considerable in consequence of which this sanad is granted of five târs of dry and four cawnies of wet land in the village of Kâvêripaṭṭi which being measured and marked out agreeable to the particulars under written must be given to Timma Râyar and a number of other pûjâris who will appropriate its produce to all the purposes of the said deval and pray for the prosperity of the government.

Dated 11th day of Rabîa-ul-awal, year 1173 Hijira or A.D. 1159.

Signed by Muḥammad Ibrâhîm Khân,
Nawâb of Cuddapah.

List of inâm lands.

	Dry G.	Wet G.
Paḍittaram or offerings	400	100
Pûjâri or priest	300	25
Paṇḍâram	400	0
Guḍi dâsari	250	30
Bajantrî or band	400	100
Tâefah or dancing women	450	100

XIX.

This is the inâm of the pûjâri of Ânjanêyaswâmi's deval containing 300 dry and 25 wet gunṭas—*Vide XVIII.*

XX.

This is the inâm of the Paṇḍâram of Ânjanêyaswâmi's deval containing 400 dry gunṭas—*Vide XVIII.*

XXI.

This is the inâm of the Guḍi dâsari of Ânjanêyaswâmi's deval containing 250 dry and 30 wet gunṭas—*Vide XVIII.*

XXII.

This is the Bajantrî inâm of Ânjanêyaswâmi's deval containing 400 dry and 100 wet gunṭas—*Vide XVIII.*

XXIII.

This is a Tâefah inâm of Ânjanêyaswâmi's deval containing 450 dry and 100 wet gunṭas—*Vide XVIII.*

XXIV.

No SANAD.

Sankarayya pûjâri, the present incumbent, declares that this inâm which contained one târ dry and one cawni of wet land was granted by Narasaṇṇa Paṇḍit âmil at the request of his father Sômanâthayya in addition to that belonging to the dêvastân of Chandramaulîswarar in the village of Kâvêripaṭṭi. As it consists of 300 dry and one hundred wet guntas at present the difference may be owing to the measures in use now and formerly.

XXV.

No SANAD.

Perumâḷayya pûjâri the present incumbent of this inâm affirms that it was procured from the sarkâr by Ashwant Râo an âmil of Salem who obtained permission to give 60 pagodas of land in addition to the inâm of Aḷagiriswâmi deval in Kâvêripaṭṭi on account of a vow he had made to that deity. It consists of 400 dry and 100 wet guntas.

[*No. XCIII in the original.*]

LXV.

GRÂMA DEVATA OR BENEFICES TO VILLAGE TEMPLE IN SÂRKAR VILLAGES.

XXVI.

No SANAD.

The present incumbent named Chandra pûjâri states that this inâm was procured from the Sarkâr of Mysore by Daḷawâyi Dêvarâjayya, a Sarvâdhikâri of Seringapatam, who got permission to write to Subbayya, âmil of the Salem district to give two cawnies of wet land from below the large tank of Kâvêripaṭṭi to Râm Gauḍ of that village as inâm to Perumâl[1] kôvil in the said village and that in consequence, he the aforesaid âmil marked out the land, which contains 200 wet guntas.

XXVII.

No SANAD.

Sâmayya pûjâri, the present incumbent of this inâm represents that when the Government of Mysore offered cowle to the Bêrivarus, to inhabit the pêṭṭa of the village Kâvêripaṭṭi Hari Cheṭṭi, one of that caste, made an agreement with Haridâsayya that they would comply with the said cowle on condition that they were permitted to erect a kôvil in the abovementioned village for the Kumâraswâmi dêva[2] and granted an inâm for defraying the expense of the pûjâs in consequence of which he says Haridâsayya granted 1 târ of dry and one cawni of wet land of which the aforesaid cheṭṭies appointed his father Sâmayya pûjâri manager. As it consists of five hundred dry and one hundred wet guntas at present the difference may be owing to the measures in use now and formerly.

XXVIII

No SANAD.

Jangam Vîra, the present incumbent of this inâm declares it was procured from the Sarkâr by the Canarese Balijevâru who having obtained cowle to come and live in the pêṭṭa of Kâvêripâṭṭi, built a deval in it for Basava Îswarar[3] and attached to it one târ of dry and one cawni of wet land appointing his father manager of it.

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[1] Perumâḷ, an appellation of Vishṇu.
[2] Kumâraswâmi second son of Îswarar.
[3] Basava Îswarar or Îswarar's bullock on which he is said to ride.

XXIX.

No SANAD.

According to the declaration of Nanjayya pûjâri the present incumbent this inâm of Pillaiyâr[1]kôvil was procured by one of his forefathers when the village of Kâvêripaṭṭi was building but that he never heard who was the donor. It consists of 400 dry and 100 wet guntas.

XXX.

No SANAD.

The present incumbent Sivanayya pûjâri asserts that the panchâla or smiths having built a kôvil in the village of Kâvêripaṭṭi for Kâli Amma[2] they applied to Narsaṇṇa paṇḍit âmil of the Salem district for an inâm to defray the expense of the pûjâs and the âmil accordingly granted 300 dry and 100 wet guntas in the name of Sampayya, his father.

XXXI.

No SANAD.

Basava Panḍâram the present incumbent declares that this inâm of Ella Amma[3] kôvil consisting of four hundred dry and one hundred wet guntas of land has been handed down to him by his forefathers without interruption from time immemorial.

XXXII.

No SANAD.

This inâm of Mâri and Piḍâri kôvil consisting of five hundred dry and one hundred wet guntas is held by Basava, the panḍâram of Ella Amma kôvil and gives the same account of it as of the inâm No. *XXXI.*

XXXIII.

No SANAD.

The present incumbent of this inâm states that it was procured by the ryots of the village of Kâvêripaṭṭi who went when it was building to Jagadêva Râyalu and entreated him to erect a kôvil for Durg Amma and to grant an inâm to defray its annual expense of pûjâs, that in consequence he says the said Râyar granted 400 dry and 50 wet guntas, the charge of which was given to one of his ancestors.

XXXIV.

SANAD OF DÊVARÂJAYYA DAḶAWÂYI OF SERINGAPATAM GRANTING AN INÂM TO KAḶI AMMA KÔVIL.

TRANSLATION.

Daḷawâyi Dêvarâjayya of Mysore to Pârupatyakâr Devakarayya of Salem greeting.

Kamalâchâri Gauḍ of the village of Âdiyûr in your district has come to the presence and represented as follows :—

"I have lately built a village and invited a considerable number of ryots to come and settle in it and I have erected a kôvil for the goddess of our caste but have not the means of performing divine service in it, on which account I have come to the presence and entreat I may be allowed a foundation for it." It is therefore ordered that 1 târ of dry land be granted to the pûjâri of the abovementioned kôvil, that a copy of this sanad be taken by you, and the original given to the pûjâri of the kôvil. Dated 15th day of Vaisâkham, Bhava samvatsaram or A.D. 1756.

[*No. XCIV in the original.*]

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[1] Piḷḷaiyâr, Iswarar's eldest son.
[2] Kâḷi Amma is now one of the wives of Mahâdêva who has the power of dispelling the plague.
[3] Ella Amma the mother of Parasurâma.

LXVI

MASJID SANADS—GRANTS OF BENEFICES TO MOSQUES IN SARKÂR VILLAGES.

XXXV.

TÎPÛ SULTÂN'S LETTER TO IBRÂHIM SHÂH AND CHAND SHÂH, FAKÎRS OF HAZARAT ṬÎPÛ SHÂH'S DURGA AT ARCOT.

TRANSLATION.

I have received your letter and understand its contents. I conceive that which you so fully relate of your dream as ominous of the future success of the nation of Islâm. You are inspired and appointed to serve night and day the saint of the age and as it is certain that the prayers of the devout are heard and please God, your dream will come to pass. The lands for defraying the expense of lights, flowers, perfumes, etc., of the said durga being determined and the sanad of them delivered to you, you will collect their revenue, appropriate it to the discharge of the said durga and always pray for the success of the Islâm and destruction of the enemies of religion.

Written the first of Rahmâni in the year Zabarjad, the year of Muhammad 1219 agreeable to the last day of Rabîa-us-sânî, 1206 Hijira.

N.B.—The lands at present occupied are 600 dry and 160 wet ganṭas.

XXXVI.

SANAD OF ṬÎPU SULṬAN TO SHAIKH MUḤAMMAD KHATÎB AND MUḤAMMAD HUSAIN MUZZIN, FAKÎRS.

TRANSLATION.

To all deshmukhis, deshpânḍyâs, mukkadams, muzâris, and Âmils present and future of the pargana of Tiruppattûr in the Jagadêva sarkâr.

Be it known that according to a former allowance, and with what we have now granted in addition we have continued and confirmed a grant of six hundred dry and one hundred wet gunṭas of land as an inâm to Shaikh Muhammad Khatîb and Muhammad Husain Muzzin in order to defray the expense of lighting up the mosque in the kasba of the aforesaid pargana. It is required that having measured and marked out the abovementioned piece of land it be left in the possession of the aforesaid persons, that appropriating the produce to their maintenance they may night and day dedicate their time to the worship of God and to the praying for the duration of our health and prosperity. You need not require a new sanad every year. Consider this order on the subject as positive and do as directed.

Given under the great seal and sign manual of
Ṭîpû Sulṭân.

Dated Hijira 1199 or A.D. 1784.

[*No. XCV in the original.*]

LXVII.

ÛLIGAI-MÂNIYAM SANADS OR GRANTS OF SERVICE FEES IN SARKÂR VILLAGES.

XXXVII.

SANAD OF ÂTISH KHÂN DIWÂN OF THE DECCAN TO SHÂMA RÂO SON OF CHINTACHAMNA, DESHMUKHI.

TRANSLATION.

Be it known to the mutasaddîs of affairs present and future to the nâḍugaṇḍas, deshpanḍyâs, mukaddams, husbandmen and cultivators of the parganas of Salem, Bêḷûr, Âtûr, Râsipuram of the sûbah of Sira of the imperial sarkâr Bijapur, that whereas the agents of the sarkâr of the illustrious prince Muḥammad Bahâdur Bakht Bahâdur having appointed Vissina to the

office of deshmukhi of the above parganas on condition of his paying a peshkash[1] of 1,20,000 rupees and whereas he has neglected his duty by his neither having satisfied the inhabitants nor paid up his peshkash agreeable to his engagements they (the agents of the sarkâr have, in consequence, recommended Shâma Râo, the son of Chintachamna kânûngo [2] of the Imperial sarkâr, to the deshmukhi of the said parganas upon condition that he pay a peshkash of 1,20,000 rupees, conciliate the inhabitants and promote their comfort.

Orders have accordingly been received by the servant who sits at the foot of the throne (Âtish Khân) directing that if the inhabitants approved of him, the appointment of deshmukhi of the said parganas might be conferred upon him.

The servant who attends at the foot of the throne (Atish Khân) having observed that the affairs of the sarkâr did not prosper, that the office of deshmukhi was not properly filled and that the peshkash was not collected by Vissina, also that the inhabitants cried out against him, he has displaced him and appointed Shâma Râo agreeable to the zimn [3] on conditions that he pay to the sarkâr a peshkash of 1,20,000 rupees from the first of Kreeful Udaieel, fasli 1107, that he conciliate the inhabitants, that he promote their ease.

He must be careful to perform the several duties and functions of that station with fidelity and truth, neglecting no circumstance whatever. He must also encourage husbandry, population and strive by every means in his power to approve himself a faithful servant of the sarkâr that the public revenues may every year increase, that he may receive the deshmukhi rusûms and inâms as established by custom and refrain from exacting the cesses prohibited by His Majesty (Alamgir).

It is hereby ordered that the aforesaid being appointed the deshmukhi of those mahals, he be considered as having full power and authority in all matters herein mentioned and that they (the mutasaddîs, etc.) fail not to assist him in his endeavours which will always be directed to the advantage of the sarkâr and ease of the inhabitants.

They will look upon this sanad as a positive order on these heads and act accordingly.

Written the 25th of the month of Zilkâda in the 41st year of the reign of His Majesty.

Back of the sanad.

Write the zimn.

[4] Whereas the meaning of the zimn according to the instrument [5] which has received the Royal signature is to this effect. That the agents of the illustrious Prince Muhammad Bahâdur Bakht Bahâdur having appointed Vissina to the office of deshmukhi of the parganas of Salem, Bêlûr, Âtûr, Râsipuram, in consideration of a peshkash of 1,20,000 rupees and the functions of that office not having been executed by him, from his having failed in satisfying the inhabitants and paying up his peshkash agreeable to his engagements. Orders have been issued directing that if the inhabitants consent to it Chinta Kânûngo of the Empire shall likewise be appointed deshmukhi of Salem, Âtûr, Bêlûr and Râsipuram, he agreeing to pay the peshkash of deshmukhi of the said parganas. What is your pleasure in respect to granting the sanad of deshmukhi, which Chintachamna is desirous of obtaining for his son Shâma Râo.

Entered in the imperial records 26th of Zilhajja, year 41.

The meaning of the Royal signature is "Let it be sanctioned."

Received a copy into the daftars of the Diwân with Râm Râo, Shâma Râo's gumâsta, 5th of Zilhajja, year 41.

The tenor of the deshmukhi's muchilikâ, obligation bond, dated on the 17th of the month Zilkâda in the year 41 of his Majesty's reign, is to this effect. I whom Shâmâ Râo, the son of Chintachamna, agreeing to be answerable for a peshkash of 1,20,000 rupees to the sarkâr on being appointed to the office of deshmukhi of the parganas of Salem, Bêlûr, Âtûr and Râsipuram of the sûbah of Sira of the imperial sarkâr Bijapûr from the beginning of Kreeful Udaieel, fasli 1107, hereby enter into a written agreement engaging that after receipt of the sanad appointing me to the said office to pay the above sum into the Royal treasury by the following instalments, to collect the rusûms of deshmukhi conformable to established custom from the said parganas and to exact no more, to hold free communication with the mutasaddîs of the exchequer, to conciliate the husbandmen and cultivators of the said parganas, to promote improvements in them and never to deviate from the established customs and regulations. In consequence hereof the foregoing is drawn up and delivered as a sanad to obviate future litigations.

[1] Fine of investiture.

[2] Recorder of revenue accounts and other documents.

[3] A state of the application or petition of the deshmukhi with an abstract of the districts composing his jurisdiction. It was commonly made out by the mutasaddîs of the daftar diwâni and presented by the Diwân to His Majesty or his vizier.

[4] This is the Zimn which is always written on the back of the sanad.

[5] Farq-i-sawâl or the Sûbas recommendation of the deshmukhi which is always first presented to His Majesty, his vizier or sûbadâr of the province.

Rs. 1,20,000 first Kreeful Udaieel.

Fasli 1107,	Rs. 10,000.	Fasli 1113,	Rs. 10,000.
,, 1108	,, 10,000.	,, 1114	,, 10,000.
,, 1109	,, 10,000.	,, 1115	,, 10,000.
,, 1110	,, 10,000.	,, 1116	,, 10,000.
,, 1111	,, 10,000.	,, 1117	,, 10,000.
,, 1112	,, 10,000.	,, 1118	,, 10,000.

PARGANA OF SALEM, 3 SAMMATS.

Sîr 1 Mahal.

Sammat 1 kasba.
Mahal 1.
...
...

PARGANA OF ÂTÛR, 14 SAMMATS.

Sîr 1 Mahal.

Sammat Havalli.
Sammat Kottakulam.
Sammat Siruvâchûr.
Sammat Periyêri.

PARGANA OF BÊLÛR 10 SAMMATS.

Sîr 1 Mahal.

1 sammat Havalli.
1 sammat Ettâpûr.
1 sammat Andippatti.
1 sammat Modul Hôbli.

PARGANA OF RÂSIPURAM, 17 SAMMATS.

Sîr 1 Mahal.

Sammat Havalli.
Sammat Samudram.
Sammat Puttûr.
Sammat Narâyanapuram.

The meaning of the sign manual is "Authorize it."

The purport of the râzînâma or instrument of consent dated 22nd of the month Zilkâda in the 41st year of His Majesty's reign is to this effect. We the deshpândyas, mukaddams, kulkaranîs, husbandmen and cultivators of the pargana of Salem, Bêlûr, Âtûr, Râsipuram in the sarkâr of Carnatic, Seringapatam, declare that whereas Vissina who was appointed deshmukhi of the above parganas by the Imperial mandate of the Prince of the two worlds Bahâdur Bakht Bahâdur has been removed and his appointment bestowed on Shâma Râo, the son of Chintachamna. We give this writing of our free choice and inclination to certify that we are perfectly satisfied with said (Shâma Râo) and we give this testimony of the same that it may hereafter be of use.

The meaning of the sign manual is "Authorize it."

The purport of the muchilikâ or obligation of Chintachamna given 22nd of Zilkâda in the year 41 of His Majesty's reign is to this effect. I Chintachamna, servant of his Imperial Majesty, declare that whereas conformable to the royal mandate of Muhammad Bahâdur Bakht Bahâdur to the Noble Lord (Âtish Khân) directing him to confer upon me the appointment of deshmukhi of the parganas of Salem, Bêlûr, Âtûr and Râsipuram in the Sûbah of Bijapûr the Imperial sarkâr Carnatic on conditions of my paying 1,20,000 rupees by instalments into the exchequer, I have received the sanad of the said parganas drawn upon the name of Shâma Râo, my son, and all the advantages thereof are his in consequence whereof this paper is given by way of a sanad that hereafter there may be no dispute in regard to his appointment.

N.B.—It appears from enquiry that the duties of the deshmukhi are as follows :—

1. To be always present at the seat of Government and report from time to time on the state of the cultivation and revenues of the districts under his jurisdiction to the Hâkim, Prince or Governor of the country, and to circulate such orders as he might receive from him with the necessary instructions to his gumâstas or agents for the carrying them into execution.

2. To negotiate all applications for appointments for grants of land in inâm or farm, for remissions of rent, for redress of grievances, etc., and to register them with such orders as he might receive in consequence.

3. To lay the daul or estimated jamâbandi before the Hâkim with every requisite information thereon, afterwards to receive his orders and finally to settle the jamâbandi with a due regard to the advantage of the sarkâr and satisfaction of the inhabitants.

4. To be answerable for the personal appearance of all farmers and others connected with revenue affairs.

5. To serve with his gumâstas as the channel of intercourse between the Hâkim and the âmildârs of districts by acting in all cases as their intermediate agents in adjusting the settlements of the different farmers and distributing among them the tashrîf and betel or marks of distinction and conciliation at the time of settlement.

6. To examine, and when satisfied as to its accuracy to attest the tûmâr wasûl bâki or acquittance roll of demand, collections and balances which is required of every âmildâr at the time of removal from his situation.

The rusûms and inâms or commission fees and perquisites of the deshmukhi are as follows :—
A rusûm of 5 per cent. upon the net collections, a falmiana or 16th of a fanam upon every gôni of the bosa,[1] half a falmiana upon every gôni of the rassawârg,[2] two falmianas upon every gôni

[1] All kinds of grain and pulse.

[2] Sugar, oils and other articles of luxury.

of the palasarag,[1] or one Pasige[2] at every bazaar. An inâm in the Salem district of the village of Kandamanâyakkanpaṭṭi whose rent is 200 pagodas, in the Bêḷûr district of the village of Pallippaṭṭi whose rent is 300 pagodas, in the district of Âtûr of the village of Aṭṭayâmpaṭṭi containing one asali and two dâkhilis whose rent is 350 pagodas, in the district of Râsipuram of the village of Koniampaṭṭi whose rent is 150 pagodas. Total villages 1,000, also chillar[3] inâms of one târ dry and one cawny of wet lands in every considerable village.

XXXVIII.

Sanad of Kâsim Khân, Sûbahdâr of Sira in the Sarkâr of Bijapûr, to Bhîma Râo, the son of Kâsi Râo, deshpânde.

Translation.

Be it known to the Âmildârs present and future deshmukhis, kânûngos, mukkaddams and muzâris of the pargana of Salem of the Sûbah of Sira, Sarkâr Bijapur. That Saiyid Ḥaidâr, the Âmildâr and the Akhbâr-navîs having repeatedly represented that the mânigâr, samprati and others, who were continued in their stations after the expulsion of the poligars and annexation of the said district to the sarkâr, having neglected their duty and estranged themselves from the Âmildâr they had been guilty of seditious practices and enormities. Bhîma Râo the son of Kâsi Râo who is attached to the sarkâr and expert in business, is appointed to the office of deshpânḍe of the said district and the usual rusûms and inâms are in consequence allowed him. He will accordingly receive them and approve himself a zealous servant of the sarkâr by diligently and faithfully discharging the duties of his station. You need not require a new sanad every year but act according as herein directed. Take a copy of this and deliver the original to the deshpânḍe. Written, the 16 Shabân, year 1101 Hijira.

N.B.—The duties of his station are always to be present with the Âmildâr, to require of the village karnams their accounts of the annual produce and to draw up from them the daul of the jamabandi, to give the deshmukhi free access to his accounts and furnish him with such as may be necessary in adjusting differences in making the settlements to keep a daily and particular account of the collections, to write out every account, paṭṭâs, muchilikâ, etc., received in the usual forms, attest them and procure the signature of the Âmildâr to all of them before distribution, to examine the Tûmâr wasulat account that is to be made out by means of the patêls and karnams upon the removal of the Âmildâr and to sign it upon being satisfied as to its correctness and not otherwise, for he is held responsible for any fraud or embezzlement that may afterwards be discovered.

His allowances for performing these duties are a rusûm of 2½ per cent. upon the net collections one falmiana at an average upon every gôni of the Bosa, Rassawarg, Palasarag, etc., in the Sir, one pasige at every bazaar, the inâm village of Koṭṭakoṭa whose Kâmil bêriz is 100 pagodas and chillar inâms consisting of one tar of dry and one cawny of wet land in every considerable village.

XXXIX.

Sanad of Kâsim Khân Sûbahdâr of Sira, in the Sûbah of Bijapûr to Chinta Chamnâ Kânûngo.

Translation.

Be it known to the mutasaddîs of affairs, to the Âmildârs, present and future, also to the husbandmen and cultivators of the Salem, Ômalûr, Târamangalam and Râsipuram parganas Sarkâr Carnatic in the Sûbah of Bijapûr.

That in these auspicious days the glorious and Imperial mandate of the universal sovereign which illumines the world has been issued importing.

"That Chintachamna, the faithful and trusty servant of the mighty empire, who holds the station of wakâiânavîs or intelligencer, having laid a petition at the foot of the throne, soliciting an inheritance for his subsistence might be conferred upon him, His Majesty has been graciously pleased out of his royal bounty to grant his petition, and appoint him to the office of Kânûngo of the said parganas, in consequence of which the noble Lord Kâsim Khan is to grant him a sanad agreeable to the Zimn and with his seal affixt."

He will therefore be diligent in discharging the duties of that station agreeable to the zail or stipulations subjoined, neglecting no part thereof and receive the established rusûms and inâms without expecting or exacting a dâm or dâna more and approve himself in all respects a faithful and honest servant of the Imperial sarkâr.

All hâkims, âmils, jâgîrdârs and krorîs, present and future, knowing him to be the established kânûngo of the said parganas, they will permit him to enjoy his rusûms, inâms and other fees of office, and consider him exempt from all taxes and fees whatever that may be levied on account of His Majesty or his diwân, and dispense with a fresh sanad every year.

In all these matters this must be understood as a positive order, and they will act accordingly.

Written the 22nd of Jumâdî-us-sâni in the year 1002 Hijira.

Write the Zimn.

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[1] Thread, ropes, cloths, silks, metals, spices and perfumes.

[2] Customs levied in kind upon shops, bundles and baskets on the numbers of which depend the quantities constituting a full pasige, which is only exacted on market days.

[3] Small allotments of land.

On the back of the sanad.

The purport of the zimn agreeable to the instrument which has received the Royal signature is as follows:—Chinta Chamna is appointed pursuant of the imperial mandate Kânûngo of the pargana of Salem, Ômalûr, Târamangalam and Râsipuram of the Carnatic sarkâr in the Imperial sûbah of Bijapûr, and conformably to his muchilikâ he must be diligent and zealous in discharging the duties of his station.

The meaning of the sign manual is "Accept it."

The muchilikâ of Chinta Chamna, dated the 7th of Rajab in the fourth year of His Majesty's reign, is to this effect. I, who am Chinta Chamna, His Majesty's servant, whom the noble Lord Kâsim Kkân has been directed by the imperial mandate to appoint to the office of Kânûngo of the Salem, Ômalûr, Târamangalam and Râsipuram districts in the Carnatic sarkâr of the sûbah of Bijapûr, declare that when I receive the sanad of my appointment I will execute the duties thereof with zeal and fidelity and if I fail therein I shall be subject to the penalty imposed by the law, in witness whereof I give this instrument that hereafter there may be no doubt or dispute as to my intention.

Seen.

RÛSÛMS.

Mahals 4 Jamâ kâmil	Pagodas.	80,000,	Chakrams.	100,000
Pargana of Salem	„	30,000		
Do of Ômalûr	„	50,000		
Do of Târamangalam			„	25,000
Do of Râsipuram			„	75,000

Rusum $1\frac{4}{16}$ per cent.

One Falmiana at an average upon every gôni of the Sîr.

Pasige the same as others receive at every bazaar.

INÂMS.

In the pargana of Salem 1 mauza Pâtkôta whose standard settlement is 100 pagodas. In the pargana of Ômalûr 1 mauza Anegundi consisting of 1 asali and 1 dâkhili whose standard rent is 125 pagodas.

In the pargana of Târamangalam 1 mauza Puttûr whose standard rent is 50 pagodas.

In the pargana of Râsipuram 1 mauza Mundalvari whose fixt rent is 60 pagodas.

CHILLAR INÂMS.

or small allotments of land consisting in tôṭṭam of 10 candies of dry and 10 candies of wet in the above four parganas.

N.B.—It appears from inquiry that the business of Kânûngo consists in his keeping the following zâbitas or registers.

1. One of the Kâmil Jamâ or standard rental of the Sarkâr or Government demesnes, village by village, specifying which are Tasarruf or such as are within the boundary of his districts and ceded to the neighbouring states and which are shâmilât or such as are without the boundary and belong to his districts.

2. One of jâgîrs or fiefs specifying which are davâmi or in perpetual tenure and which are mashrûṭi or in conditional tenure with the sanads and all particulars relating to them.

3. One of inâms or alienated villages and allotments of land specifying which are jâri or in fee and which are zabti or escheated with copies of their sanads and all particulars relating to them.

4. One of the yeomiahs daily pensions, nânparwarshis or charities, îdîkharch or festival expenses.

5. One of the tîrva and baṭâî or rates of assessment in money and kind of the mahal or land rent and of the sâyar or imposts, also of the rusûms or fees in money and of the mêra or fees in kind.

6. Besides the above registers a kânûngo has always to prepare at the time of jamâbandi particular statements of the jâri or present jâgîrs, inâms, rusûms, etc., showing which are to be received and which are to be given away which he attests and delivers into the hâkim or âmildâr for his information.

7. He has likewise to copy off every year the settlements made by the deshmukhi and deshpânḍe to attest them and enter them in his daftars.

8. He must also attest the tûmârwasûlât made out for the âmil at the time of his removal and be answerable for all frauds or embezzlements that may thereafter be discovered.

XL

SANAD OF SÂÂDAT ULLA KHÂN, SÛBAH OF BIJAPÛR, TO SHÂMA RÂO AND GANSHÂM RÂO NÂDUGAUDAS.

TRANSLATION.

Be it known to the muttasaddîs of affairs present and future, deshmukhis, deshpanḍyâs, mukaddams, husbandmen and cultivators of the Salem, Ômalûr, Târamangalam and Râsipuram parganas in the sarkâr Carnatic, sûbah of Bijapûr, that Ganshâm Râo, the son of Shâma

Râo, is hereby appointed to the office of Nâḍugauḍagi of the above parganas in the room of Shêshâdri on conditions of paying the sum of 37,622 pagodas, 6 fanams and 13,200 chakrams agreeable to the ẕimn that he may apply himself to the faithful discharge of the duties of that station, and neglecting no part thereof he may promote the interest of the sarkâr, by conciliating the inhabitants, encouraging cultivation and increasing the revenue.

It is incumbent upon you that knowing him to be the established nâḍugauḍ of the said mahals you consider all the business of that office as depending upon him, that you communicate with him freely on matters of account, and follow his advice which will always be for the good of the sarkâr and that of the ryots who contribute to revenue submitting all official papers for his signature, without which they cannot be passed and that you permit him to enjoy his rusûm of 3 pagodas 12 annas per cent. from the ryots who contribute to revenue the sâyar and shâh gunges, etc.

In regard to these matters you will consider this a positive order.

Written the 1st of Rabîa-ul-awal in the fourth year of His Majesty's reign.

Write the ẕimn.

On the back of the sanad.

Agreeable to the ẕimn the office of Nâḍugauḍagi of the Salem, Ômalûr, Târamangalam and Râsipuram parganas in the sarkâr Carnatic, sûbah of Bijapûr, is conferred upon Shâma Râo in the room of Shêshâdri and on conditions of paying according to his muchilikâ a peshkash of 37,622 pagodas and 6 fanams and 13,200 chakrams to the sarkâr.

The intention of the signature of the noble lord (Saâdat Ullâh Khân) that a muchilikâ being received a sanad shall be given.

The meaning of the fard or reference is to this effect—that Shêshâdri Naḍugauḍa of the Salem and Râsipuram pargana in the sarkâr Carnatic, sûbah Bijapur, having neglected to promote cultivation and the ease of the ryots and having failed in paying up his peshkash to the sarkâr, Ghanshâm Râo, the son of Shâma Râo, agrees that in case the office of Nâḍugauḍagi of the said mahals be conferred upon him, he will engage to improve them and to pay a peshkash of 37,622 pagodas and 6 fanams and 13,200 chakrams into the treasury. Whatever may be your will and pleasure in this business shall be done.

The design of the noble lord's signature is this. ×

The muchilikâ, dated 25th of Safar in the 4th year of His Majesty's reign is to this effect. I, Ghanshâm Râo, son of Shâma Râo of Chintâmani, declare that whereas it is resolved that I shall be appointed Nâḍugauḍa of the Salem, Ômalûr, Târamangalam and Râsipuram mahals on the removal of Shêshâdri, I hereby give my bond for the sum of 37,622 pagodas, 6 fanams and 13,200 chakrams as peshkash to the sarkâr agreeing to pay every year one-third of my rusûms into the treasury until the whole be discharged, that by using every exertion and conciliating the inhabitants I will promote cultivation and increase the revenue.

These few lines are written and given by way as a muchilikâ which may hereafter serve as an obligation.

Rusûms.

Mahals 4.

Amount jamâ kâmil or standard rental—3,90,132 pagodas, 1,66,081 chakrams.

Amount hâl-hâṣil or collections of the current year—1,54,354 pagodas, 4 fanams and 54,053 chakrams. Rusûms 3$\frac{12}{16}$ per cent., amount 5,788 pagodas, 1$\frac{3}{4}$ fanams, 2,030 chakrams and 12 annas, rates of peshkash 650 per cent.

Amount 37,662 pagodas, 6 fanams and 13,200 chakrams.

By the removal of Shêshâdri heretofore no person appointed.

Two mahals.

Pargana of Salem.	
Amount jamâ kâmil	2,00,000
Amount hâl-hâṣil..	1,00,000
Rusûm 3$\frac{12}{16}$ per cent. amount pagodas	3,750
Rate of peshkash 650 per cent.	650
Amount	24,375
Pargana of Râsipurâm.	
Amount jamâ kâmil ..	1,90,132
Amount hâl hâṣil	54,354
Rusûm 3$\frac{12}{16}$ per cent. amount ..	2,038$\frac{12}{16}$
Rate of peshkash, pagodas ..	650
Amount..	13,247

Two mahals.

Pargana of Ômalûr.	
Amount jamâ kâmil	90,000
Amount hâl hâṣil ..	30,000
Rusûm 3$\frac{12}{16}$ per cent. amount ..	1,125
Rate of peshkash, pagodas ..	650
Amount	7,312
Pargana of Târamangalam.	
Amount jamâ kâmil	76,018
Amount hâl hâṣil..	24,152$\frac{4}{16}$
Rusûm 3$\frac{12}{16}$ per cent. amount ..	905
Rate of peshkash 650 per cent.	650
Amount	5,888

Inâms.

On condition of promoting the welfare of the parganas, pagodas 402–8–8.

In the pargana of Salem 1 mauza asali Gollappalli whose standard settlement amounts to pagodas 100.

In the pargana of Ômalûr 1 mauza Sandiyur amount of whose standard rent is 200 pagodas.

In the pargana of Târamangalam, mauza Kanagiri whose amount of rent is pagodas 102–8–8.

Chillar inâms or small allotments of land consisting in tôṭṭam of one târ of dry and, one cawny of wet land in the above three parganas.

The duties of a Sarnâḍugauḍa consist in keeping *first* a kâmil zâbita or register of the standard rental village by village specifying the tasarruf out and shâmilât, *second* an inâm zâbitâ specifying the dehât and ârâzi or whole villages and portions of land, *third* a tîrvai zâbitâ comprizing rates of assessment in money and kind of the Mahal and the sâyar, also the rusûms and the mêras of every village. These three registers suffer no other change from year to year than by escheats or alienations which occasion additions to or deductions from the sarkâr villages also consequent deductions from and additions to the inâm lands which are always made by the gauḍa It is this peculiar province of the nâḍugauḍa to give the ryots cowle and takâvi to encourage new settlers and by every other means to promote cultivation. He is required to stand security for the personal appearance of all the patêls, karnams, mustâjirs and other ryots in the districts under him. He has the superintendence of all the tanks, reports occasionally the state of them to the Âmildâr and carries on such repairs as he may authorise. He watches the boundaries of villages, settles such disputes as arise concerning them and keeps statements of such settlements for occasional reference. Being perfectly acquainted with the affairs of the districts his attendance upon the Âmildâr is always required at the time of Jamâbandi that he may point out the measures conducive to the advantage of the sarkâr and the good of the ryots. The Jamâbandi being completed he takes a copy of it and enters it among the daftars. When a new Âmildâr is appointed he examines the tûmâr wasulât to be given as an acquittance roll to the Âmildâr who is removed and if satisfied as to its accuracy certifies the same and if otherwise declines it, being responsible with other officers of the check for the consequences of any fraudulent practices.

XLI.

Sanad of Naro Janârdhan, a Mahrâtta Chief, to Akkayya, a Deshkulkaranî.

Translation.

To all kârkuns, manigârs, patêls, etc., present and to come in the pargana of Salem dependent on the Jagadêva sarkâr be it understood.

In the year of the Hijira 1062 Akkayya, the son of Venkayya, Deshkulkaranî of the aforesaid district coming to the presence, represented to this effect.

"Until this time my inâms have been continued to me as follows :—

"In Kâvêripaṭṭi 400 dry and 100 wet guntas of land.

"Vakkanampaṭṭi 400 dry and 50 wet guntas.

"In Kattâri 300 dry and 100 wet guntas.

"In Âdiyûr 500 dry and 50 wet guntas.

"In Râjâpâlaiyam 400 dry and 100 wet guntas.

"Total—2,000 dry and 400 wet guntas.

"This country is now under your power and your kârkuns desire a new sanad for continuing these inâms to me which by your favor I shall possess."

Akkayya having thus represented and his request assented to in the presence, the abovementioned inâms were continued to him. Do you without any objection give them in charge to him and let him perform the service as deshkulkaranî for them.

It is not necessary to have a new sanad yearly. Having taken a copy of this let the original be given to the aforesaid inâmdâr, for him and his posterity.

If any Hindu, Mussalman or any person whatever shall in future assume these inâms, may the curse of his religion be upon him. Having understood this let it be continued.

N.B.—A deskulkaranî has to keep the following accounts of the sammat or division of his district, 1st Zamîn jâri consisting of the punjai and nanjai or dry and wet lands with the arable, fallow and waste of each description by farms of fields, 2nd a kâmil zâbitâ, 3rd an inâm zâbitâ, 4th a tîrva zâbitâ, 5th a rusûm zâbitâ, 6th a daul of his jamabandi wherein he enters the money rents of lands settled in tîrvai and the estimated amounts of rents in batâî, 7th jamabandi or accounts of actual settlements for the year, 8th a wasûli hisâb or account of daily collections of the jamâ in the coins they are paid to the âmildâr, 9th a huttuwali hisâb consisting of the collections of the jamâ of the additional mulcts or assessments which are afterwards made to prevent losses to the âmildâr, to defray the expense of marriages and feasts and on other various pretences and the amount of sales of the sarkâr grain from the produce of lands in batâî. It is likewise the business of a deshkulkaranî to write out all the paṭṭâs and muchilikâs required at the time of settlement and afterwards to write out receipts for the ryots for the sums they pay in discharge of their rents, to procure the âmildâr's signature to them, and deliver them to the ryots, also to attest the tûmâr wasûlât which may be required by the sarkâr from the âmildâr of the pargana and that which he may require from the Mustâjir of his division.

XLII.

No sanad.

Râmagauḍ, patêl of Kâvêripaṭṭi, states that when the village was building the sarkâr people appointed Venkaṭa, his great grand father the patêl of it, and gave him this inâm on condition that he should collect inhabitants for it, set

cultivation on foot and collect the rents. It consists nominally of 1 târ of dry, ½ cawny of wet which make by measurement 400 guntas of dry but only 50 of the wet, and he receives besides as mêra 1 basket of the heads of dry grain per târ and 1 bundle of the wet per cawny of both tîrvai and vâram lands at reaping time as arapu-mêra,[a] also 1 tûm of either dry or wet grain per râsi or heap of wet lands at the time of measuring as kallamu-mêra.[b] He has enjoyed these privileges ever since that time, but has been obliged of late years to pay 1 pagoda annually as a quit-rent.

XLIII.

No sanad.

Râmayya, karnam, the present incumbent says that Venkatâchalam, one of his forefathers, was appointed karnam of the village in the time of Doddayya, Râjâ of Mysore, when this inâm of 400 dry and 175 wet guntas were granted for his subsistence on condition that he should keep the accounts of the village. Besides which inâm he is entitled to a basket per târ of dry and a bundle per cawny of the wet crops, whether tîrvai or vâram at reaping time as arapu-mêra to a solage of both dry and wet grain per candy of lands, in vâram as kallamu-mêra to a croe for every plough in the village as Kâyam-mêra[c] and to a fanam per plough as vartana.[d]

XLIV.

No sanad.

Ponna, the tôti of the village, whose inâm this is, says, he only knows that he and his father have possessed it many years, and, as he understands, for watching the boundary of the village, for making the collections, and for doing whatever else may be required of him by the patêl or karnam.

His inâm contains ¾ of a târ of dry and ¼ cawny of the wet, in addition to which he receives half a basket of dry and half a bundle of wet per târ as arapu-mêra, half a croe mudra-mannu, a quarter croe tirapam and about a quarter croe adirâsu as kallamu-mêra. He pays 1 pagoda as jôdi or quit-rent to the sarkâr.

XLV.

No sanad.

Panchângi Râmayya, the present incumbent, states that about the time Kâvêripatti was building Narasimhabhat one of his ancestors procured the appointment he holds and his inâm, upon condition of his always getting correct calendars, his informing the ryots of the days of the month, of the festivals and of the lucky and unlucky days.

His inâm contains 300 dry and 50 wet guntas and gets besides a quarter basket of dry per târ and a quarter bundle of wet grain per cawny as arapu-mêra, also 1 balla of dry or wet as kallamu-mêra.

XLVI.

Sanad of Haidar Alî Khân to Hâfîz Muhammad Kâzi.

Translation.

To all âmils, deshmukhs, deshpâudyas, zamîndârs, gaudas and ryots of the Salem taluk in the Seringapatam Sarkâr.

Be it known that four hundred and twenty-five guntas of dry and wet lands measured and marked out and fit for cultivation in the village of Kâvêripatti of the abovementioned taluk are granted as inâm to Hâfîz Muhammad who enjoying the same will perform the necessary functions of Kâzi in the district and [pray] every day for the prosperity and long duration of the Government. You need not require a new sanad every year. Consider this as positive and do all that is directed in it.

Dated 24th of Rajab-year 1180 Hijira or A.D. 1764.

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[a] Arapu-mêra = Harvest fees.
[b] Kallamu-mêra = Threshing fees.
[c] Kâyam-mêra = Established fees.
[d] Vartana = Annual allowance.

XLVII.

Order of Krishṇa Râja Wudaiyâr Ayyanawâru of Seringapatam to Pârupatyakâr Venkayya of Salem granting an inâm to Piḷḷârayya, hakîm or doctor.

Translation.

Whereas Piḷḷârayya, hakîm or doctor, having practised physic in the presence many years with such skill and success as entitle him to honors and distinctions and represented his poverty and need of encouragement, it is directed that five hundred dry and one hundred wet guntas in the village of Kâvêripaṭṭi be given to him as inâm. The village register will take a copy of this order and give the original to the said hakîm.

Dated the 5th day of the dark part of the month Vaisâkha, Srimukha samvatsara or Anno Domini 1743.

XLVIII.

No sanad.

Chinna Âsâri, karnam or smith, informs that his father having distinguished himself as a smith, he obtained favor with a certain Âmildâr, and took that opportunity of representing that having a large family the mêra he was allowed to collect from the ryots was not enough for his support and that in consequence the Âmildâr bestowed on him 300 dry and 100 wet guntas of lands in the village of Kâvêripaṭṭi as an inâm, but that his successor compelled him to pay a quit-rent of 3½ kantarai chakrams which he has been obliged to pay ever since to the sarkâr.

XLIX.

No sanad.

It appears by the account of Kâmal Âsâri, tachchan or carpenter, the present incumbent of this inâm that he obtained it about the same time, and in the same way, as the karnam obtained his inâm No. *XLVIII.* It contains 400 dry and 50 wet guntas, and he pays a quit-rent of 1 pagoda.

L.

Order of Ibrâhîm Khân Diwân of Ḥaidar 'Alî to Devakarayya, Âmildâr of Salem to bestow an inâm on Nanjayya Chetti.

Translation.

To the renowned Devakarayya, Âmildâr of Salem. Health.

Nanjayya Cheṭṭi, inhabitant of Kâvêripaṭṭi, having come to the presence and represented that he has brought with a great deal of trouble the balijevârus and other merchants of the right hand caste, by their means built that village, and established a weekly market there, he has obtained great favor and in consequence is appointed cheṭṭi of the village for adjusting all differences that may arise among the inhabitants for regulating and keeping peace on market days and for procuring cowle of the custom farmer for carrying merchants that the transit of goods may not suffer any impediment. His office comprising thus three several duties you will make over to him 600 [dry] and 100 wet guntas of waste land, not included in the jamâ, as an inâm and see that the above quantities are duly marked out and stones placed at the boundary thereof. You will likewise permit him to levy the following customs on goods at the time of sale.

Half a kachcha seer on every gôni of the Bosa, a quarter of a kachcha seer on every gôni of the kasapayar and palasarakku commodities, one mushṭi or handful of such articles as are sold by measurement per duggâṇi every market day. One pice weight of such articles as are sold by weight per duggâṇi every market day and fifty betel leaves on every bundle brought to market.

Orders being given that he shall make such collections of tarugu and pasige, you are not to require a new sanad every year but permit him to do as here authorized.

You will take a copy and return the original order to the above inâmdâr.

3rd day of Ṣafar, Ḥijira 1278 or A.D. 1784.

LI.

No sanad.

The present incumbent Basavi declares that this inâm containing 300 dry and 50 wet guntas of land was procured from the sarkâr by the balijevârus when they first came and settled in the peṭṭa of Kâvêripaṭṭi and that it was as her subsistence for cleaning the bazaar streets and lighting up the lamps.

LII

No sanad.

Ṡalavâḍi Timma affirms that this inâm containing 400 dry guntas of land in the Kâvêripaṭṭi village was procured from the sarkâr by the balijevârus when this peṭṭa was building and given to him in the room of wages for attending upon the cheṭṭîs and collecting tarugu, pasige, etc., in the bazaar.

LIII.

No sanad.

Tirumala, Gashti affirms that this inâm containing 300 dry guntas of land in the Kâvêripaṭṭi village was granted him by the sarkâr in the room of pay for going the rounds every night.

LIV.

No sanad.

Tiruppalli Udduri declares that this inâm consisting of 400 dry and wet guntas of land in the Kâvêripaṭṭi village was bestowed on him by the sarkâr for his assistance in encouraging the ryots to settle therein.

LV.

No sanad.

Govinda, Kangâṇi asserts that this inâm which contains 400 dry and 50 wet guntas of land was from the time the village was built allowed him as wages for measuring and dividing the produce of lands rented in kind between the sarkâr and the ryot and collecting whatever is due to the former. He pays a quit-rent of 2 pagodas to the sarkâr.

LVI.

No sanad.

Koḷandai, taṇṇikâṭṭi says that when Nallagauḍa, the village patêl, built the large tank in it, he the patêl represented to Asad K͟hân Mackrây, âmildâr, the necessity of a person for conducting the water thereof in due proportions to the lands below it and that he was then appointed taṇṇikâṭṭi, with an inâm of 100 wet guntas, since which he has enjoyed the same together with an arapu-mêra of half a bundle per cawny and a kaḷḷamu-mêra of half a baḷḷa per candy.

LVII.

No sanad.

Kanda, the present incumbent of this inâm or munaga mâniyam of 400 guntas of land was procured of the sarkâr by Nallagauḍa who built a large tank in Kâvêripaṭṭi and given to him as wages for dividing and clearing the sluices of the said tank. As it contains 300 dry guntas now, the difference may be owing to the measures in use at present and formerly.

LVIII.

No sanad.

Ranga, taṇḍalkâr, the present incumbent, declares that this inâm was granted by the sarkâr as wages for collecting the revenue of the village Kâvêripaṭṭi. It consists of 300 dry and 50 wet guntas.

LIX.

No sanad

Koḷandai, punster, the present incumbent, says that his caste being considered as the adopted children of the ryots in general, the ryots of Kâvêripaṭṭi chose him to be a confidential servant of their village to be employed by them upon all matters of trust and having declared to the sarkâr what they had done they obtained an inâm for his support of 400 guntas since which a quit-rent has been annually exacted of him.

LX.

No sanad.

The present incumbent Nallagauḍa affirms that having gone upon business to Seringapatam he represented to Daḷawâyi Dêvarâjayya the frequent occasion there was for his attendance there and solicited for some ground as a kaṭṭusôttu inâm or provision for his travelling expenses when it was accordingly ordered that 200

dry and 50 wet guntas should be given in the village of Kâvêripatti since which he has been obliged to pay a quit-rent of 1 pagoda.

LXI.

No SANAD.

The present incumbent, Kâvalkâr Vîra, informs that the Salem District being greatly infested by robbers in the time of poligars, one of them gave his great grandfather an inâm of 600 dry and 100 wet guntas upon condition that he should keep up an establishment of peons for affording it protection against them; that is, that he should be bound to apprehend all who might rob in the country between sunrise and sunset and all who might rob in the villages between sunset and sunrise or make restitution for the stolen goods to the owner, provided that he swore to the fact and to the amount of his loss. He affirms that he was no wise responsible for what happened in the villages during the day or in the country during the night. He further says that having followed the same occupation he has always enjoyed the above inâm, but that of late years he has paid a quit-rent of three pagodas.

LXII.

No SANAD.

Raktakodige Swâmi, the present incumbent, reports that Krishna his grandfather being a servant of the Mysore Râjâ, was sent with a letter and in passing through a jungle was killed by a tiger on which grandmother went to Seringapatam and having represented her distress, obtained this inâm of 400 dry and 50 wet guntas ever since which his family have continued in possession but now pay a quit-rent of two pagodas.

LXIII.

No SANAD.

Vannân Ankayya says his father Tippa being a famous washerman in the time of Asad Khan, Âmildâr of the district, he ordered him an inâm of 300 dry and 50 wet guntas, also an arapu tirapam of half bundle of the heads of dry grain per individual and a kallamu tirapam of half balla per râsi. He pays the sarkâr two pagodas as quit-rent.

LXIV.

No SANAD.

Ambattan Guruva says that his father obtained his inâm of 400 dry guntas in the same manner for his dexterity as a barber. He likewise enjoys half a bundle of the heads of the dry grain per individual as arapu tirapam and half a balla per râsi as kallamu tirapam. He pays an annual quit-rent of one pagoda.

LXV.

No SANAD.

Kosavan Bâla mentions that Devankarayya, Âmildâr, having promised him an inâm if he would collect a dozen of kosavans or potmakers and prevail on them to settle in Kâvêripatti for answering the occasional demands of the sarkâr, he effected that and obtained 300 dry guntas, as inâm, half a bundle of the heads of dry grain per individual as arapu tirapam and half a balla per râsi as kallamu tirapam. He pays a quit-rent of one and a half pagodas per annum.

LXVI.

No SANAD.

Pâmbâdi Chekka alleges that knowing how to cure the bites of snakes and thereby rendering great service to the inhabitants, he has long been allowed on that account an inâm of 300 dry guntas for which he pays a quit-rent of two pagodas.

LXVII.

No SANAD.

Salêndram Subba states that his father having set up a salêndram or cistern for supplying the inhabitants with water on market days in Kâvêripatti, Dewan-karayya, Âmildâr, ordered him an inâm of 400 dry and 50 wet guntas which descended to him and he has enjoyed ever since rent-free

LXVIII.

No SANAD.

Tippa, the present incumbent, says that he has long enjoyed this as a chaṭṭimâniyam for burying all persons without friends who die in the village. It contains 300 dry guntas.

LXIX.

No SANAD.

The present incumbent Nallagauḍa states that when Doḍḍayya the Mysore Daḷawâyi came to Salem he went to him and represented that having ten children he was not able to bring them up, and entreated his assistance on which he ordered him an inâm of 300 dry guntas which he has enjoyed ever since paying a quit-rent of one pagoda.

LXX.

This is a deshmukhi inâm consisting of 400 dry and 50 wet guntas included in the sanad of deshmukhi Venkaṭa Râo in No. *XXXVII.*

LXXI.

A Sarnâḍu-gauḍa inâm containing 400 dry guntas inserted in the sanad of Venkaṭarâo sarnâḍu-gauḍa, No. *XL.*

LXXII.

A deshkulkaranî inâm containing 300 dry and 100 wet guntas accounted for in the sanad of Akkayya desh-kulkaranî, No. *XLI.*

LXXIII.

No SANAD.

Karuppa Gauḍ, patêl, the present incumbent, affirms that his predecessor having fled by reason of his not being able to pay up his rents, Devankarayya, Âmildâr, appointed him patêl of Kattâri when he took possession of the inâm attached to that office. It contains 400 dry and 100 wet guntas, also the mêras which are a basket per târ of dry and a bundle per cawni of wet grain as arapu-mêra and a tûm per râsi dry or wet grain as kaḷḷamu-mêra.

LXXIV.

No SANAD.

This is the inâm of Râmayya who is karnam of Kattâri and Kâvêripaṭṭi which he says was granted him when appointed karnam of the former village. It consists of 500 dry and 50 wet guntas of land, besides which he is allowed a basket of dry grain per târ and a bundle of wet per cawni as arapu mêra, about 2 croes per râsi of dry or wet grain as kaḷḷamu mêra, about a croe for every plough in the village of Kattâri as kâyam mêra and a fanam per plough as vartana. His quit-rent is three pagodas per annum.

LXXV

No SANAD.

Shâmâ tôṭi of Kattâri declares that this inâm was bestowed on him at the same time as that in Kâvêripaṭṭi No. *XLIV.* It consists of 400 dry guntas over and above which he is allowed a quarter basket of dry grain and a quarter bundle of wet, the former per târ and the latter per cawny as arapu-mêra, about two baḷḷas of mudramaṇṇu and two baḷḷas of tirapam. He pays a quit-rent of 1 pagoda.

LXXVI.

No SANAD.

This inâm of 200 dry and 100 wet guntas is that of Râmayya Panchângi of Kattâri who says it was granted to his father Narasimhabhaṭ for the same purpose as that specified in No. *XLV.* He is allowed as arapu-mêra a basket of dry grain per târ and a bundle of wet per cawny and as kaḷḷamu-mêra a baḷḷa per râsi. He enjoys these rent-free.

LXXVII.

No sanad.

The present incumbent Hâfîz Muḥammad Kâzi asserts that he went to Haidar 'Alî Khân to whom he represented his poverty and that in consequence he granted him this inâm of 300 dry and 100 wet gunṭas with a sanad which he lost during the late war and that he never paid any quit-rent.

LXXVIII.

No sanad.

Taṇṇikaṭṭi Arasa of Kattâri, the present incumbent of this inâm, says that he received it on the same conditions of tenure as No. *LVI.* It contains 200 wet gunṭas with which he is allowed to receive a bundle of wet grain per cawny as arapu-mêra and two baḻḻas of dry or wet grain per râsi as kaḻḻamu-mêra.

LXXIX.

No sanad.

Damma Gauḍ, patêl of Kattâri, alleges that this inâm containing 161 gunṭas, 6 annas dry and 196 gunṭas, 15 annas wet was bestowed on him for the reasons specified in No. *LX.*

LXXX.

This is a deshkulkaranî inâm consisting of 400 dry and 50 wet guntas accounted for in the sanad of Akkayya deshkulkaranî No. *XLI.*

LXXXI.

No sanad.

The present incumbent Pûnjôlai Gauḍ, patêl of the village Vakkanâmpaṭṭi represents that this inâm was acquired in the same manner as No. *XLII* and contains 600 dry gunṭas. The mêra is just the same as in the number referred to. His quit-rent is 1 pagoda.

LXXXII.

No sanad.

Rangayya, karnam of Kattâri, says that he acquired this inâm on the conditions expressed in No. *XLIII* and that it contains 800 dry gunṭas. His mêra is also as mentioned in the number referred to and his quit-rent is 2 pagodas.

LXXXIII.

No sanad.

Tôti Wakkayya of Kattâri, the present incumbent of this inâm, declares that it was received by his father at the same time as that mentioned in No. *XLIV,* and that it contains 200 dry gunṭas. His mêra is likewise as in the number just referred to and his quit-rent is 1 pagoda.

LXXXIV.

This is a deshkulkaranî inâm consisting of 500 dry and 50 wet gunṭas included in the sanad of Akkayya deshkulkaranî, No. *XLI.*

LXXXV.

No sanad.

Perumâḷ Gauḍ, patêl of Âdiyûr, states that this inâm was conferred on his father and him on the same conditions as notified in No. *XLII* and that it consists of 400 dry and 50 wet gunṭas. The mêra attached to it is likewise as in the number referred to and quit-rent is 1 pagoda.

LXXXVI.

NO SANAD.

Karnam Rangayya asserts that this inâm has been acquired in the same manner as that in No. *XLIII* and contains 200 wet guṇtas. His mêra is the same as in the number referred to and quit-rent is 2 pagodas.

LXXXVII.

NO SANAD.

Panchângi Râmayya affirms that this inâm containing 400 dry guṇtas was conferred on him for the same purposes as stated in No. *XLV.* He receives the mêra as follows :—

For wet grain, a quarter bundle per cawny as arapu-mêra.

For dry or wet grain, a quarter of croe per râsi as kaḻḻamu-mêra.

LXXXVIII.

NO SANAD.

Piḻḻârayya hakîm alleges that his father Sêshayya went to Dêvarâjayya Daḷawâyi of Mysore and practised physic in the presence whereupon the Daḷawâyi showed his favor and bestowed an inâm containing 612 guṇtas 12 annas dry land upon him in the village of Âdiyûr.

LXXXIX.

NO SANAD.

The present incumbent Trikka Taṇṇikaṭṭi affirms that his inâm is of the same tenure as that in No. *LVI* and that it contains 169 guṇtas 10 annas. He further receives a bundle per cawny as arapu-mêra and a baḻḻa per râsi as kaḻḻamu-mêra.

[*No. XCVI in the original.*]

LXVIII

KUTTAIKODIGÊ SANADS OR GRANTS OF PECUNIARY SERVICE FEES.

XC.

Sanad of Naro Janârdhan Paṇḍit to Mâri Gauḍ, patêl of Kâvêripaṭṭi, granting him a kuṭṭaikoḍigê inâm.

TRANSLATION.

The Honorable Naro Janârdhan Paṇḍit—to all kârkuns, manigârs and mukaddams of the pargana of Salem in the Sarkâr of Seringapatam, be it understood that :—

In the year 1062 Hijira Mâri Gauḍ, patêl of the village Kâvêripaṭṭi, having come to the presence represents to this effect.

" Having laid out a sum of money, I have built a new tank whereby the cultivation of wet grain is every year increased and if you will allow a kuṭṭaikoḍigê inâm, it will suffice for repairing it occasionally."

Mâri Gauḍ having made this representation in the presence a kuṭṭaikoḍigê mâniyam consisting of 300 dry and 100 wet guṇtas of waste land fit for cultivation under the above-mentioned tank is granted to him. Having measured and marked it out, you will fix stones on the boundaries, give it in charge to him and let him apply it to the repairs of the tank.

There needs not a new sanad every year. Having taken a copy of this, let the original be delivered up to the said gauḍ.

Dated the 5th Muharram, Hijira 1062.

XCI.

NO SANAD.

Gôpâl Cheṭṭi, the present incumbent, represents that Asad Khân Mackrây, Amil, having once visited the village Kâvêripaṭṭi and found it to be a considerable one, told his father that a fort was necessary for its protection against either Mahrâttâs or thieves and that he should build one for which he would give him an inâm of 1 târ of dry and ½ cawny of wet land. The land was accordingly measured and marked and he has possessed it ever since.

[*No. XCVII in the original.*]

LXIX

BHAṬṬAVARTTI SANADS OR GRANTS OF FREE ALMS TO HINDUS IN INÂM VILLAGES.

XCII.

Shrôtriyam jôḍi sanad of Bâlâji Bâji Râo, Mahrâtta Pradhân to Râmanâtha Sâstri Brâhmin.

TRANSLATION.

Bâlâji Bâji Râo, the Mahrâtta Pradhân, in the year of the Hijira 1161, A.D. 1746, wrote to the deshmukhis and deshpânḍyâs of the pargana of Salem in the Sarkâr of Jagadêv, that Râmanâtha Sâstri, a descendant of the family of Bharadwâja and of the sect of Apastamba, a reader of the Yajûr Vêda and a number of other Brâhmins, inhabitants of the village of Samudrum in the pargana of Salem, had come to the camp at the village of Araḷihaḷḷi in the pargana of Akarêni belonging to the taluk of Savanûr and represented as follows:—

"The village of Samudrum which has been assessed by the Mussalmen at the yearly rent of eighty chakrams was formerly given to us as an inâm by Bukka Râyal and the sanad or grant is inscribed on a plate of brass, which inâm was divided into five shares. We have enjoyed this inâm from the time it was granted, until the country came into the possession of the Mussalmen when it was escheated. You have now the management of that country and we have large families without means of subsistence, we therefore entreat you to be so good as to restore to us the aforementioned inâm for our maintenance."

Having considered their representation, knowing that they are respectable and learned people and thinking that their prayers may be of service to our master it is ordered and directed that, as a mark of our favor, you restore the lands of the aforementioned village to them with the exception of the chillarai and other inâms that are legally possessed by other people with the proviso of thirty one chakrams. You need not require a new sanad every year. Take a copy of this and give the original to the aforementioned Brâhmins. This grant is to take place from the ensuing year.

Written on the 30th of the month Ramzân.

Given under the seal of Bâlâji Bâji Râo.

N.B.—List of the Vurttîs or shares into which the above lands are divided.

	Dry gunṭas.	Wet gunṭas.
Râmanâtha Sâstri, 1 share containing	1,300	100
Subbâ Sâstri, 1 share containing	1,300	100
Krishṇa Sâstri, 1 share containing	1,300	100
Venkaṭarâma Jôshi, 1 share containing	1,350	100
Nârâyaṇi, 1 share containing	1,350	100
Total, 5 shares ...	6,600	500

XCIII.

(1)

History of the Errampaṭṭi agrahâram in the Salem district.

TRANSLATION.

The Government of Penukonḍa lasted till the year Pramâdi or 1563 of the Sâlivâhana era and our agrahâram was continued to us till then in freehold as defined in our sanads.

About that time the Government of Chinnappa Nâyar, the Poligar of Salem began and lasted two years during which time our lands were continued to us on the same terms.

The Government of Getti Mudaliyar, a dependant of the Poligar of Madura succeeded that of Chinnappa Nâyar and lasted fifteen years and he also continued our agrahâram.

The next Government was that of Krishna Râja Udaiyâr of Mysore which was of seven years' duration who likewise continued our agrahâram.

It was succeeded by Ekôji Sivâjis which lasted thirteen years.

That was followed by Chikka Dêvarâja Uḍaiyâr &c which lasted for ninety years.

It was interrupted for five or six months by the English army under Colonel Wood.

Ḥaidar 'Alî Khân governed after that fourteen years. He died the year Sâlivâhana 1704 and until that period our agrahâram was continued us in freehold.

Ṭîpû Sulṭân's Government began in the year Subhakrit and continued ten years.

The Honourable Company began their Government in the year Parîdhâvi or Sâlivâhana 1715 and govern to this day.

From the time the inâm was granted to us to this which is altogether 153 years we have enjoyed it without the least molestation.

List of the lands occupied at present.

	Share.	Dry Guntas.	Wet Guntas.
Sankara Dîkshit	1	921·0	46·0
Vâsudêva Âchâri	1	921·0	46·0
Venkaṭa Sâstri	1	921·0	46·0
Subbarâya Sâstri	1	921·0	46·0
Koṇḍa bhat	1	921·0	46·0
Sôma Avadhânî	1	921·0	46·0
Venkaṭagiri Sômayâji	1	921·0	46·0
Chandra Sêkhara Paṇḍit	1	921·0	46·0
Kêsava Jatâvallavar	1	921·0	46·0
Yayavâram Subbayya	1	920·11	45·11

[*See* History of agrahârams on pages 8–11 *supra.*]

XCIII.

(2)

Sanad of Errampaṭṭi agrahâram granted by Venkaṭapati Nâyar, Râjâ of Penukonḍa, to a number of Panḍits.

TRANSLATION.

May the God the dust of whose feet . . . . any one to seize the lands that have been so given away.

[Full text of this sanad is printed on pages 9 and 10 *supra.*]

No. XCIV.

(1)

History of the Vênkaṭattâmpaṭṭi agrahâram in the Salem district.

TRANSLATION.

Venkaṭâchala Sâstri and a number of other Brâhmins, inhabitants of the Vênkaṭattâmpaṭṭi agrahâram, represent—

That about one hundred and fifty years ago Chinnappa Nâyar, Poligar of Salem, conferred on their ancestors an agrahâram named Vênkaṭattâmpaṭṭi which he divided into six shares by placing a stone at the cardinal points, on which he put the mark of Vâla Vâmana mudra. That this agrahâram remained in their possession from that period, until and during the reign of the Nawâb Haidar 'Alî Khân as a dumbâlâ inâm free of rent. That they also retained it for a short time during the Government of Ṭîpû Sulṭân in the year Subhakrit and Krôdhi or A.D. 1782 and 1783 but that from the year Visvâvasu, A.D. 1784, it was often resumed and restored, till at length they obtained a sanad for half of the lands in the above village.

XCIV.

(2)

Sanad of the Vênkaṭattâmpaṭṭi agrahâram granted by Ṭîpû Sulṭân to Venkaṭâchala Sâstri and a number of other Brâhmins.

TRANSLATION.

To all deshmukhis, deshpâṇḍvâs, mukaddams, muzârîs and Âmils present and future of the taluk of Salem dependant of the Sarkâr of Seringapatam.

Be it known that whereas half of the lands of the village of Vênkaṭattâmpaṭṭi with the land below the tank and nâla yielding the annual rent of one hundred chakrams in the before-mentioned taluk of the sarkâr is continued and confirmed as inâm to Venkaṭâchala Sâstri and a number of other Brâhmins of the aforementioned agrahâram. It is required that the above mentioned inâm be left in the possession of the above Brâhmins, that applying the produce to their subsistence they may dedicate their time to praying for a length of our life and prosperity. You need not require a new sanad every year. Considering this order as positive, act as above.

The inâm is divided into six vurttîs or shares and amounts to one hundred chakrams per annum.

Dated the 27th of the month Ahmadi of the year Jalu corresponding with the 25th day of the month Jumâdi-us-sânî, Hijira 1199 or A.D. 1784.

Given under the seal of Ṭîpû Sulṭân.

Received a copy of the sanad in the Sadarat office on the 9th day of the month J'âfari of the year Jalu.

Received a copy of the sanad in the Diwân's office on the 6th of the month J'âfari in the year Jalu.

(Signed) SRÎNÎVÂSA RÂO,
of the Diwân's Cutcherry.

SUBBAYYA,
Sarishtadâr, Hinduvi.

Kâsi Râvalu, Sarishtadâr, Hinduvi.
Narahari Râo, Sarishtadâr, Hinduvi.
Venkaṭa Râo, Canarese Sarishtadâr.
Sâmayya, Canarese Sarishtadâr.
Errayya, Canarese Sarishtadâr.
Bâlâji Râo, Hinduvi Sarishtadâr in the Hashm Cutcherry.
Doḍḍayya, Canarese Sarishtadâr.

XCV

Order of Saiyid Muḥammad Âsaf of the Khudabad division to Shaikh Imâm Âmil of Salem granting an inâm to the Brâhmins of Sômapûr.

TRANSLATION.

To Shaikh Imâm, Âmil of the Salem district.

Health.

Many people of the village Sômapûr having come to the huzûr Diwân cutcherry and complained of your having resumed their lands and raised their rents so high that they are not able to pay them up and Mîr Muḥammad Saddock having represented their case in the presence it has been ordered that you shall remit one quarter of their yearly rents by way of indulgence to them as sukhavâsis. You will accordingly grant them the remission of sukhavâsis. Taking a copy of this order deliver up the original to the said agrahâram Brâhmins.

Written the 1st day of Zabarjadi year Sârâ, Plavanga or Fasli 1196, A.D. 1786.

XCVI.

NO SANAD.

Nâraṇa Bhaṭ, the present incumbent, declares that one of his ancestors acquired this inâm under the government of Ekôji Sivâji, a Mahrâtta chief, and that it has ever since been continued in freehold without either sanad or bhogottar. It consists of 50 wet guntas and 400 dry guntas.

[*No. XCVIII in the original.*]

LXX

KHAIRÂTI SANADS OR GRANTS OF FREE ALMS TO MUSSALMEN IN INÂM VILLAGES.

XCVII.

Sanad of Ṭîpû Sultân to Nabî Shâh, Dervish fakîr.

TRANSLATION.

To all Zamîndârs and Âmils present and future of the pargana of Salem.

Be it known that agreeable to sanads of former rulers we have continued and confirmed to Nabî Shâh Dervish, son of Pîr Shâh, an inâm consisting of the village Bêṭṭigânapalli in the pargana of Salem of the yearly rent of one hundred chakrams. It is required that the aforesaid village be left in the possession of the beforementioned person that applying the produce to his maintenance he may dedicate his time to praying for our eternal prosperity. Consider this as positive and act as directed.

Written on the sixth day of the month Dârâî in the year Udjel Hijira 1198, A.D. 1783.

Given under the seal and signature of Ṭîpû Sultân.

Received a copy of the sanad in the Sadarat office on the 9th day of the month J'âfari of the year Jalu.

Received a copy of the sanad in the Diwân's office on the sixth of the month J'âfari in the year Jalu.

(Signed) SRÎNÎVÂSA RÂO of the Diwân's Cutcherry.

SUBBA RÂO, KÂSI RÂYALU, NARAHARI RÂO — Sarishtadârs, Hinduvi.

VENKAṬA RÂO, SÂMAYYA, ERRAYYA, BÂBU RÂO, DOḌḌAYYA — Canarese Sarishtadârs.

XCVIII.

Farokht nâma, bill of sale given by Gôvind Singh Jamedâr to Saiyid Yûsuf, son of Saiyid Isâ.

TRANSLATION.

I who am Gôvind Singh, son of Hirudayarâm Jamedâr, having from urgency of present demands sold the inâm village of Venkaṭanâyakkanpalli with the dry and wet lands under the tank entire which are my heritable property and are bounded by stones fixed on the cardinal points thereof unto Saiyid Yûsuf, son of Saiyid Isâ, for the sum of 1,500 chakrams, the half of which is 750 and received the amount. In case any person, relation, brother or connection of mine lay claim to the aforesaid village, I will be answerable and if I fail in that, may the curse of my religion fall upon me. This instrument is given that it may hereafter be considered as his title deeds. The Kâmil-bêrîz of the said village comes to 200 chakrams, but it has only yielded 150 the present year Svabhânu, Fasli 1173.

Written the 22nd day of the month Rabîâ-ul-awal in the year 1177 Hijira or A.D. 1763.

(Witnesses)

GÔVIND SINGH, Agreed.
SHÂMA RÂO, Deshmukhi.
KÊSAVA RÂO, Deshpâṇḍe.
KÊSAVA RÂO, Kanûngo.
SUBBA RÂO, Deshkulkaranî.
CHINNA GÂUḌ, Patêl.
KÔNAYYA, Karnam.

XCIX.

Order of Chikka Dêva Râja Uḍaiyâr to Pârupatyakâr Gôpayya of Salem.

TRANSLATION.

In the year of Sâlivâhana, whose life was long and happy and whose affairs were prosperous, 1620 or Îsvara Samvatsara in the month Kârtika, Chikka Dêva Râjâ writes the following order to Gôpayya, the pârupatyakâr of Salem.

The high road of pilgrims going between Kâsi and Ramêsvaram and passing through the Toppûr ghât which is long and dangerous and without any accommodation for travellers, I understand that, if a chattram be erected upon the banks of the river and victuals provided for passengers, it would afford great relief and comfort to many—a virtuous action that will be rewarded in the world to come—and being desirous of procuring the benefit thereof to my ancestors, also to make it acceptable to Srîranga Dêvar, I have ordered a chattram to be built upon the banks of the river and sent a pârupatyakâr or manager, a swayampâki or cook, a parichâraka or servant and a purâṇîka or reader of the purâṇas, that is, commentaries on the vêdas, that they may provide victuals and water for all pilgrims. It is directed that the village Râjapalli in the Kâvêripaṭṭi hôbli of the taluk Salem whose rent is 200 pagodas and whose boundary is marked out by stones fixed on the cardinal points of it, be attached to the said chattram for defraying the expense of victuals, for the pay to the pârupatyakâr and for subsisting the rest of the establishment. Let this inâm be continued to the chattram while the sun and moon last. It is further directed that the monthly accounts be lodged with shambogue, also to take a copy of this order and deliver up the original to the pârupatyakâr.

C.

Sanad of Ḥaidar 'Alî, Khân, Nawâb, to Saiyid Bahâdur, Dervish.

TRANSLATION.

To all deshhmukhs, deshpâṇḍyâs, kulkaranîs and âmils present and future of the pargana of Salem in the Seringapatam Sarkâr.

Be it known that by the authority of former rulers an inâm having been bestowed on Saiyid Bahâdur Dervish consisting of four hundred dry guntas of land belonging to the village of Chigarlapalli in the pargana of Salem you will, agreeable to custom, continue that inâm to him; consider this as positive.

Dated the 5th day of the month Jumâdî-us-sânî, Hijira 1173, A.D. 1758.

Given under the seal and sign manual of Ḥaidar 'Alî Khân.

[*No. XCIX in the original.*]

LXXI

DÊVASTÂNAM SANADS OR GRANTS OF BENEFICES TO CHURCHES IN INÂM VILLAGES.

CI.

Uttar or answer of Daḷapati Dêvarâjayya, Minister of the Kartar, Seringapatam, to Dêvankârayya Pârupatyakâr of Salem granting a benefice for the support of Venkaṭaramaṇaswâmî's[1] deval.

TRANSLATION.

In the year Dhâtu samvatsara and on the 15th of Phâlguṇa Dêvankârayya Pârupatyakâr of Salem is saluted by Daḷapati Dêvarâjayya who wishes him health.

A number of archakas or priests having come and informed me that the Dêvastânam of Venkaṭaramaṇaswâmi in the village of Varadapuram being very ancient has fallen of late years into ruins, that the putting it in repair and performing again divine service it would be a very pious and praiseworthy undertaking, after that as numbers of religious [men] would resort to that place, I have in consequence resolved to renew the religious ceremonies there and to give for defraying the expenses of the paḍittaram or offerings and the dîpârâdhanam or sacred lights, the village of Varadapuram in the hobli of Kâvêripaṭṭi and district of Salem in perpetuity, the râya-rêkhâ or standard rental of which is 120 chakrams.

Accordingly you will set up stones to mark the boundary of the village and defray the expenses of the paḍittaram and dîpârâdhanam out of the annual produce conformable to the underwritten âyagârru or establishment. Take a copy of this Uttaram or grant and give the original to the archaka.

Âyagârru or establishment.

I. For paḍittaram, viz., rice, ghee, dholl, etc., half fanam per day which is 15 fanams per month and in one year chakrams	18	0	0
II. For dîpârâdhanam which consists of the following :—			
Akhanḍam or lights which burn day and night, ¼ fanam per day which is 7½ per month and per annum	9	0	0
Sâyankâl mangaḷârti or lamps which are lighted at sunset, ¼ fanam per day which is 7½ per month and per annum	9	0	0
III. For Vârakaṭṭalai, an additional ceremony,[2] every Friday, 2 fanams a week per annum	9	6	0
IV. For Paruvakaṭṭalai, additional ceremonies on the following festivals :—			
1st. Ugâdi, the first of Chaitram or New Years' day	0	5	0
2nd. Srî Râmaṇavami, the ninth day of Chaitram, kept in commemoration of the birthday of Râmaswâmi[3]	0	5	0
3rd. Ekâdasi, the 11th of Ashâḍam or day[4] the sun is upon the summer solstice	0	5	0
4th. Gôkhulâshṭami, the birthday of Krishṇa[5]	0	5	0
5th. Navarâtri, the first nine days of Âsvîjam[6]	0	2	0
6th. Kârtika pûja,[7] ceremonies in the month of Kârtika	3	0	0
7th. Dhanurmâsa or ceremonies[8] in the month of Mârgaḷi	3	0	0
8th. Makarasankrânti, the 1st of Tai or day of the winter solstice[9] ...	0	5	0
9th. Rathasapthami, the 7th of Makham[10]	0	5	0
10th. Pûrṇimâ, the 12 days on which the moon is at her full throughout the year	6	0	0
Kandâchâr or servants, viz.—			
1st. The Archakars or priests annually	6	0	0
2nd. The Parichâraka or attendant on the God	6	0	0
3rd. The Mâlaikaṭṭi or flower establishment	6	0	0
4th. The Gudi dâsari, lamp-lighter and sweeper	3	0	0
5th. The Mantrapushpam who consecrates the flower	6	0	0
6th. The Sahastranâma or repeater of the God's thousand names	6	0	0
7th. The Vêdapârâyaṇam or reader of the Vêdâs	3	0	0
8th. The Bajantari or musicians, five persons	18	0	0
9th. The Dêvadâsi or dancing woman, five	6	4	0
Total ...	120	0	0

[*No. C in the original.*]

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[1] Vishnu during his seventh incarnation.

[2] This ceremony or devotion is commonly an invocation to Lakshmi, one of the wives of Vishṇu and goddess of riches, which are the object of her votaries.

[3] When he entered his seventh incarnation.

[4] When the nights begin to lengthen it is supposed Vishṇu goes to sleep and sleeps till the winter solstice when the days begin to lengthen.

[5] Brother of Balarâma or Vishṇu during his eighth incarnation.

[6] In commemoration of a battle in which three Râkshasâs or demons who had rebelled against the gods were overcome.

[7] In observance of the moon and pleiades rising at the same time, and of the kâvêri being influenced as it is said by the Gânges.

[8] In honor of Vishṇu who is said to have fought all that month on the side of the *Devas* against the *Râkshasâs*, two descriptions of demons who are supposed to have frequent wars.

[9] When Vishṇu wakes and his day begins.

[10] In honor of the Ratha or chariot of the sun, while returning from the southern tropic

LXXII

GRÂMA DÊVATA OR GRANTS OF BENEFICES TO VILLAGE TEMPLES IN INÂM VILLAGES.

CII.

NO SANAD.

The present incumbent of this inâm states that it was procured by the ryots of the village Samudram who went, when it was building, to Dêvarâjayya, Minister under the Kartar of Seringapatam and entreated him to erect a kôvil of "Châmundi Amma" and to grant an inâm to defray its annual expense of pûjâs that, in consequence, he says the Minister granted 400 dry and 50 wet guntas of land, the charge of which was given to one of his forefathers.

CIII.

NO SANAD.

Sankarayya pûjâri the present incumbent of this inâm says that the ancient Dharmarâjâ Kôvil of the village Gollapalli having fallen into ruins and being deserted for many years Venkata Râo the sarnâdu gauda after acquiring this village as an inâm to himself repaired the said kôvil and attached 1 târ of dry and ½ cawny of wet land to it for defraying the expense of the pûjâs.

[*No. CI in the original.*]

LXXIII

MASJID SANAD OR GRANTS OF BENEFICES TO MOSQUES IN INÂM VILLAGES.

CIV.

Sanad of 'Abd-ul Rasûl khân, a Nawâb of Cuddapah to Kâdir Husain, son of 'Abd-ul Qâdir Qutb.

TRANSLATION.

To all deshmukhis, deshpândyas, kânûngôs and mukaddams, present and future of the village Mittûr in the jâgîr of Gajanagar in the Seringapatam Sarkâr.

Be it known that for the sake of God and the Prophet, we have bestowed the extent of four hundred dry and one hundred wet guntas of land, belonging to the above-mentioned village on Qâdir Husain, son of 'Abd-ul Qâdir Qutb and Muzzin of the mosque at Mittûr. It is necessary that having measured and marked out the aforesaid piece of land, it be delivered over to him that he may be zealous in performing the duties of the afore-mentioned mosque.

Given under the seal and sign manual of 'Abd-ul Rasûl Khân, Nawâb of Cuddapah.

Dated, Fasli 1165, or A.D. 1755.

[*No CII in the original.*]

LXXIV

ÛLIGÂIMANIYAM SANAD OR GRANTS OF SERVICE FEES IN INAM VILLAGES.

CV.

NO SANAD.

Akkayya deshkulkaranî who enjoys this inâm asserts that one of his ancestors on being appointed a deshkulkaranî applied to the agrahâram Brâhmins of Errampatti for a plot of ground in their village, as allowed in other villages. That in consequence they contributed from among their vurttîs or shares and gave to him this ground which consists of 300 dry and 50 wet guntas.

CVI.

No SANAD.

Subbayya, grâmaṇi, represents that when the Brâhmins acquired this village, Errampaṭṭi, as an inâm they mutually created Sûrayya his great [grand] father, grâmaṇi or yejamân, that is, head of the village and allowed him 40 dry and 50 wet guntas of land from it as inâm, also one basket of the heads of dry grain per târ, ½ bundle of wet per cawny as arapu-mêra with one balla of dry and one of wet grain per râsi as kaḷḷamu-mêra.

CVII.

No SANAD.

Karnam Krishṇayya the present incumbent alleges that the former karnam of the village having died without heirs the Brâhmins on receiving it as an agrahâram appointed Sînayya his grandfather in his stead and contributed to his subsistence 250 dry guntas as inâm, one basket per târ and one bundle of wet per cawny as arapu-mêra, also ¼ candy and three fanams per vurttî or share of land in the village as vartana.

CVIII.

No SANAD.

Ranga, tôṭi, says his grandfather was allowed by the agrahâram Brâhmins for doing the business of the village, this inâm which consisted of 250 dry guntas with ¼ basket of grain per târ as arapu-mêra and two handfuls per râsi as tirapam.

CIX.

No SANAD.

Tannikaṭṭi Anka declares that when this village Errampaṭṭi was given to the Brâhmins as an agrahâram the present large tank which was a small ditch formerly was built by them and that Venkaṭan his grandfather was appointed Taṇṇikaṭṭi to it with an allowance of 50 guntas of wet land under it as inâm, ¼ bundle per grain per râsi as tirapam.

CX.

No SANAD.

This is a deshkulkaranî inâm the present incumbent of which is Akkayya who says it was acquired from the agrahâram Brâhmins of Sômapûr in the same manner as the above No. *CV* and contains 500 dry and 100 wet guntas.

CXI.

No SANAD.

A toṭi inâm the present incumbent of which is named Karuppan, who says it has been handed down to him by his ancestors from the time the village of Sômapûr was given to the Brâhmins. It consists of 400 dry guntas. His mêra is same as in No. *CVIII* and his quit-rent 1 pagoda.

CXII.

No SANAD.

Patêl Wucha Gauḍ the present incumbent states that the former patêl named Talli Gauḍ of this village Beṭṭigânapalli having never paid sufficient attention to the cultivation of it, Nabî Shâh the inâmdâr employed him in his stead and that in consequence he enjoys 200 dry and 100 wet guntas as inâm, one basket of grain per târ and 1 bundle per cawny, also 20 ballas per râsi as mêra. He pays a quit-rent of one pagoda.

CXIII.

No SANAD.

Sallawayya, karnam, the present incumbent says that his great grandfather named Raghupatiayya was a servant under Hirudaya Râm Jamedâr and that he solicited an inheritance might be conferred on him whereon the Jamedâr granted him 300 dry and wet guntas with one basket per târ and one bundle per cawny as mêra, also two ballas per individual and one fanam per plough in the village of Venkatanâyakkanpalli as vartana. His quit-rent is one pagoda.

CXIV.

This is a deshkulkaranî inâm containing 400 dry and 100 wet guntas accounted for in No. *XLI.*

CXV.

No SANAD.

Patêl Vella Gaud declares that Râm Gauda his great grandfather having built a village, collected inhabitants and set cultivation on foot in it, when he went and represented what he had done to Jagadêva Râyalu who as a mark of favor appointed him head of the village and gave for his subsistence 300 dry and 100 wet guntas with one basket per târ and one balla per râsi as mêra.

CXVI.

No SANAD.

Karnam Gîri affirms that the former karnam named Venkatagiriayya of the village Râjapalli from urgency of certain demands sold his appointment to his father for the sum of 60 pagodas and that his father paying the sum took possession of his inâm and other privileges, which are as follows:—

Inâm 400 dry, and 100 wet guntas; mêras, &c., the same as No. *CXIII.*

CXVII.

Tôti Venka says that he only remembers his father telling him that his inâm had been enjoyed by the family ever since the village was built and that it contains 400 dry guntas with the mêra as received by the tôti of Errampatti in No. *CVIII.*

CXVIII.

No SANAD.

Ganga, tôti, reports the same of this inâm with the tôti of Râjapalli No. *CXVII* and enjoys equal privileges.

CXIX.

This is deshmukhi inâm consisting of 10,000 dry and 3,000 wet guntas included in the sanad of Shâma Râo deshmukhi in No. *XXXVII.*

CXX.

No SANAD.

Bella Gaud says this inâm was conferred on his father Kailâsa Gaud by Shâma Râo deshmukhi when Kondamanâyakkanpalli was granted him in inâm and that it contains 500 dry and 100 wet guntas. He pays a quit-rent of two pagodas to the sarkâr.

CXXI.

No SANAD.

Muthukrishna says that the former karnam of the village Kondamanâyakkanpalli having kept very incorrect accounts Shâma Râo deshmukhi discharged him and appointed Chinna Râmayya his father in his office who in consequence took possession of 400 dry and 150 wet guntas and the mêras which are the same as received by the karnam in Venkatanâyakkanpalli No. *CXIII.*

CXXII.

NO SANAD.

Tôṭi Koḷandai says that one of his ancestors acquired this inâm from the sarkâr when the village was first built and that it contains 600 dry gunṭas with a mêra of $\frac{1}{4}$ basket per târ and $\frac{1}{4}$ bundle per cawny, also a tirapam of two handfuls per râsi.

CXXIII.

This is a deshpâṇḍyâ inâm containing 5,000 dry and 2,500 wet gunṭas included in the sanad of Bhîma Râo deshpâṇḍe No. *XXXVIII.*

CXXIV.

NO SANAD.

Ḥusain Razâ Sâhib schoolmaster declares that this inâm was allowed to his grandfather Qâsim Khân by Mustafa Khân Âmil under Bahâdur Shâh of Bijapûr who instituted a school and collected children to be taught in reading and writing; that it contains 1,000 dry and 200 wet gunṭas in the village of Kottakôṭa.

CXXV.

NO SANAD.

Koṇḍa, tôṭi, reports that the former tôṭi named Rûka left the employ and joined a set of robbers whereupon Bhîma Râo Deshpâṇḍe the inâmdâr of the village Kottakôṭa discharged him and appointed his father Tirumala in his room in consequence of which he took possession of the inâm and other privileges of the office which are as follows:—Land 400 dry gunṭas and mêra the same as that received by the tôṭi in Koṇḍamanâyakkanpalli No. *CXXII.*

CXXVI.

This is a kânûngo inâm containing 4,500 dry and 1,300 wet gunṭas as specified in the sanad of Chinta Chamna kânûngo in No. *XXXIX.*

CXXVII.

NO SANAD.

Karnam Pâpayya asserts that this inâm has been handed down to him by his fore-fathers ever since the village Pâṭkôṭa was built and that it contains 600 dry and 50 wet gunṭas, that he also enjoys one basket per târ and one bundle per cawny as mêra and two baḷḷas per individual as vartana.

CXXVIII.

NO SANAD.

Tôṭi Hôba reports the same about this inâm as the karnam of the village does in No. *CXXVII.* It consists of 400 dry gunṭas and the mêras are the same as allowed for the tôṭi of the village Koṇḍamanâyakkanpalli No. *CXXII.* His quit-rent to the sarkâr is one pagoda.

CXXIX.

NO SANAD.

Sâma, taṇṇikaṭṭi, declares that his grandfather Sidda was appointed taṇṇikaṭṭi over the large tank of Pâṭkoṭa by Chinta Chamna on his being promoted to a kânûngo, and allowed him for subsistence 100 wet gunṭas as inâm, $\frac{1}{2}$ bundle per cawny of wet grain as mêra and two single handfuls per râsi as tirapam.

CXXX.

This is Venkaṭa Râo Naḍugauḍa's inâm consisting of 6,000 dry and 500 wet gunṭas contained in the sanad of Ghanshâm Râo Naḍugauḍa No. *XL.*

CXXXI.

No SANAD.

Nara Gauḍ, patêl of the village Gollapalli, the present incumbent, asserts that he only heard his father say that this inâm has been continued to the family by the sarkâr ever since the village was built for filling the station of a patêl and that it consists of 300 dry and 50 wet guntas with arapu-mêra, ½ basket per târ of dry and ½ bundle per cawny of wet grain and kaḷḷamu-mêra one baḷḷa per râsi. He pays a quit-rent of one pagoda.

CXXXII.

No SANAD.

Karnam Gôvinda asserts equally concerning this inâm with the patêl in the last-mentioned number. It contains 800 dry guntas with the mêras &c., as allowed the karnam of Paṭkôṭa No. *CXXVII.*

CXXXIII.

No SANAD.

Bâlâ, tôṭi, declares that this inâm has been possessed by his family as subsistence from [. . .]

[*Nos. CXXXIV—CXLI lost in the original except the following abstracts*].

CXXXIV.

Order of Ekôji Râo, Subedâr of Bangalore to Eswant Râo, Kamâvîshidâr of Salem.

CXXXV.

No SANAD.

CXXXVI.

Copy of a parwâna of Nizâm-ul-mulk, Sûbah of Deccan to Ghulâm 'Alî Razâ Khân Killedâr and Faujdâr of Vellore, Dêvaguna, Powenguna, Chittoor, and Malikayinguna.

Inâyatnâma of Walâjâ, Nawâb of Carnatic to Husain Razâ Khân.

Inâyatnâma of Haidar 'Alî Khân to Husain Razâ Khân.

CXXXVII—CXL.

No SANADS.

[*No. CIII in the original.*]

LXXV

KUTTAI KODIGE SANADS OR GRANTS OF FEES FOR PECUNIARY SERVICES.

CXLI.

No SANAD.

[*No. CIV in the original.*]

LXX

STATE

Inâm Zâbita or Register of Inâm or Alienated Land

Villages.	Inâms.	Inâmdârs or incumbents. Names and explanations.	Number.	With sanads. Punjai guntas.	With sanads. Nanjai guntas.	With sanads. Sâyar or imposts.	With sanads. Total tîrvai.	With sanads. Paṭṭî or inâmdars' portion.	With sanads. Jôḍi or quit-rent.	Without Punjai guntas.	Without Nanjai guntas.
Kâvêripaṭṭi.	Bhaṭṭavartti.	Sûri Bhat, a Brâhmin	1	400	200	1 0 0	10 0 0	10 0 0	...	...	...
		Ayyâvayya, a Brâhmin	1	...	...	...	...	...	...	400	100
		Râma Bairâgî, a devotee ...	1	300	...	...	2 11 20	2 11 20	...	...	...
		Koṇḍa Bhaṭ, proclaimer of titles and pretensions.	1	...	...	...	...	...	...	400	50
		Muttamania Jangamalinga, of a peculiar caste who wear the prepuce.	1	...	...	...	...	...	...	400	100
		Chattram inâm, the foundation for an inn.	1	...	...	...	...	...	...	600	200
		Total ...	6	700	200	1 0 0	12 11 20	12 11 20	...	1,800	450
	Khairâti.	Ḥaidar Shâh, a Mussalman ...	1	300	50	...	4 11 20	4 11 20	...	...	...
		Amîn Shâh, a Mussalman ...	1	...	...	...	...	...	...	400	75
		Râmji, Dombar or tumbler ...	1	500	100	...	7 33 60	6 33 60	1 0 0	...	...
		Total ...	3	800	150	...	12 0 0	11 0 0	1 0 0	400	75
	Dêvastânam.	Chandramaulîswarar, the god with the moon on his head.	1	1,900	200	...	32 33 60	32 33 60	...	...	...
		Alagiri Swâmi, Vishṇu	1	...	...	...	...	...	...	1,000	300
		Ânjanêya Swâmi, Hanumanta, servant of Vishṇu.	1	400	100	...	12 0 0	12 0 0	...	...	...
		Pûjâri inâm belonging to Ânjanêya Swâmi.	1	300	25	...	4 0 0	4 0 0	...	...	...
		Paṇḍâram, flowerist to Ânjanêya Swâmi.	1	400	...	...	3 33 60	3 11 20	0 22 40	...	...
		Guḍi dâsari, lamp lighter and sweeper.	1	250	30	...	3 0 0	2 22 40	0 22 40	...	...
		Bajantarî, musician	1	400	100	...	10 0 0	10 0 0	...	...	...
		Dâsi, dancing woman	1	450	100	...	12 22 40	12 22 40	...	...	...
		Total ...	8	4,100	555	...	78 0 0	77 0 0	1 0 0	1,000	300
	Grâmadêvata.	Perumâḷ, the Sudras appellation of Vishṇu.	1	...	...	...	...	...	...	...	200
		Kumâraswâmi, a son of Iswara worshipped by Bêrivârus.	1	...	...	...	...	...	...	500	100
		Basava Îswara, the bullock of Îswara worshipped by Baljevârus.	1	...	...	...	...	...	...	400	100
		Piḷḷayâr, the eldest son of Îswara, chiefly worshipped by the ryots.	1	...	...	...	...	...	...	400	100
		Kâḷiamma, the wife of Mahâdêv, chiefly worshipped by the smiths.	1	...	...	...	...	...	...	300	100
		Ellamma, the mother of Parasurâma or Vishṇu.	1	...	...	...	...	...	...	400	100
		Mâri piḍari, goddess of the small-pox and of cattle.	1	...	...	...	...	...	...	500	100
		Durgamma, goddess of the husbandmen.	1	...	...	...	...	...	...	400	50
		Total ...	8	...	...	...	...	...	...	2,900	850

VI.

MENT No. 1.

in the Sarkâr villages of the Salem district.

sanad.				Totals.								
Sâyar or imposts.	Total tîrvai.	Paṭṭî or inâmdars' portion.	Jôḍi or quit-rent.	Punjai guntas.	Nanjai guntas.	Sâyar or imposts.	Total tîrvai.	Paṭṭî or inâmdars' portion.	Jôḍi or quit-rent.	References to the sanads.	Appropriations and conditions of tenure.
...	...	...	...	400	200	1 0 0	10 0 0	10 0 0	...	*I*	A free gift for the subsistence of the grantee.
...	6 22 40	5 22 40	1 0 0	400	100	...	6 22 40	5 22 40	1 0 0	*II*	A free gift for the subsistence of the grantee.
...	...	...	...	300	...	...	2 11 20	2 11 20	...	*III*	For performing religious duties and praying for the life of the donor.
...	5 22 40	5 0 0	0 22 40	400	50	...	5 22 40	5 0 0	0 22 40	*IV*	For the subsistence of the grantee.
...	8 0 0	6 0 0	2 0 0	400	100	...	8 0 0	6 0 0	2 0 0	*V*	For the accommodation of the Lingâyit castes.
...	14 0 0	14 0 0	...	600	200	...	14 0 0	14 0 0	...	*VI*	For the accommodation of Brâhmin caste.
...	34 0 0	30 22 40	3 22 40	2,500	650	1 0 0	46 11 20	42 33 60	3 22 40		
...	...	...	...	300	50	...	4 11 20	4 11 20	...	*XIII*	For the subsistence of the grantee.
...	7 0 0	6 0 0	1 0 0	400	75	...	7 0 0	6 0 0	1 0 0	*XIV*	For the subsistence of the grantee.
...	...	...	...	500	100	...	7 33 60	6 33 60	1 0 0	*XV*	For the subsistence of the grantee that he may pray for the donor.
...	7 0 0	6 0 0	1 0 0	1,200	225	...	19 0 0	17 0 0	2 0 0		
...	...	...	...	1,900	200	...	32 33 60	32 33 60	...	*XVI*	For defraying the expense of lights and offerings to the deity.
...	32 0 0	32 0 0	...	1,000	300	...	32 0 0	32 0 0	...	*XVII*	For the above purposes and some additional ceremonies.
...	...	...	...	400	100	...	12 0 0	12 0 0	...	*XVIII*	For performing divine service and praying for the prosperity of Government.
...	...	...	...	300	25	...	4 0 0	4 0 0	...	*XIX*	For the support of the pûjâris or priests of Ânjanêya Swâmi.
...	...	...	...	400	...	...	3 33 60	3 11 20	0 22 40	*XX*	For support of the flowerist of Ânjanêya Swâmi.
...	...	...	...	250	30	...	3 0 0	2 22 40	0 22 40	*XXI*	For support of the lamp-lighter, etc.
...	...	...	...	400	100	...	10 0 0	10 0 0	...	*XXII*	For support of the musician.
..	...	...	...	450	100	...	12 22 40	12 22 40	...	*XXIII*	For support of the dancing women.
...	32 0 0	32 0 0	...	5,100	855	...	110 0 0	109 0 0	1 0 0		
...	10 0 0	10 0 0	...	...	200		10 0 0	10 0 0	...	*XXVI*	For the expense of the temple.
...	9 0 0	9 0 0	..	500	100	...	9 0 0	9 0 0	..	*XXVII*	For the expense of the temple.
...	7 0 0	7 0 0	...	400	100	...	7 0 0	7 0 0	...	*XXVIII*	For the expense of the temple.
...	10 0 0	10 0 0	...	400	100	...	10 0 0	10 0 0	...	*XXIX*	For the expense of the temple.
...	8 22 40	8 22 40	...	300	100	...	8 22 40	8 22 40	...	*XXX*	For the expense of the temple.
...	6 0 0	5 0 0	1 0 0	400	100	...	6 0 0	5 0 0	1 0 0	*XXXI*	For the expense of the temple.
...	8 33 60	7 33 60	1 0 0	500	100	...	8 33 60	7 33 60	1 0 0	*XXXII*	For the expense of the temple.
...	7 0 0	6 0 0	1 0 0	400	50	...	7 0 0	6 0 0	1 0 0	*XXXIII*	For the expense of the temple.
..	[illegible] 11 20	63 11 20	3 0 0	2,900	850	...	66 11 20	63 11 20	3 0 0		

STATE

Inâm Zâbita or Register of Inâm or Alienated lands

Villages.	Inâms.	Inâmdârs or incumbents. Names and explanation.	Number.	With sanad. Punjai guntas.	With sanad. Nanjai guntas.	With sanad. Sâyar or imposts.	With sanad. Total tîrvai.	With sanad. Paṭṭî or inâmdârs' portion.	With sanad. Jôḍi or quit-rent.	Without Punjai guntas.	Without Nanjai guntas.
Kâvêripaṭṭi—continued.	Masjid	Durgah or Masoleum	1	600	150	...	18 0 0	18 0 0	...	...	...
	Masjid	Masjid or Mosque	1	600	100	...	10 0 0	10 0 0	...	...	...
		Total ...	2	1,200	250	...	28 0 0	28 0 0	...	...	...
	Ûligamâniyam.	Deshmukhi, farmer general ...	1	800	100	...	12 0 0	12 0 0	...	...	...
		Deshpâṇḍya or samprati, Accountant-General.	1	600	100	...	10 0 0	10 0 0	...	...	...
		Kânûngo, recorder	1	500	150	...	10 0 0	10 0 0	...	...	...
		Sarnâḍugauḍa, Mânigâr, head village farmer.	1	700	130	...	11 0 0	11 0 0	...	...	...
		Deshkulkaranî, Nâṭṭu accountant of a small district.	1	400	100	...	8 0 0	8 0 0	...	...	...
		Patêl, head of a village	1	...	...	...	...	...	...	400	50
		Karnam, village accountant ...	1	...	...	...	...	...	...	400	75
		Tôṭi, drudge of a village ...	1	...	...	...	...	...	...	300	25
		Panchângi Râmayya, village time-keeper.	1	...	...	...	...	...	...	300	50
		Kâzi Hâfiz Muḥammad, lawyer and judge.	1	400	25	...	4 0 0	4 0 0	...	...	...
		Hakîm Piḷḷârayya, a doctor ..	1	500	100	...	9 0 0	9 0 0	...	...	...
		Lohâr Chinna Âsâri, a smith ..	1	...	...	...	...	...	...	300	100
		Barhaî Kâmal Âsâri, a carpenter.	1	...	...	...	...	...	...	400	50
		Cheṭṭi Nanjayya, justice of peace among the Hindus.	1	600	100	...	12 0 0	10 0 0	2 0 0	...	...
		Basavi, lamp-lighter and sweeper of the bazaar.	1	...	...	...	...	...	...	300	50
		Salavâḍi, a tax gatherer ...	1	...	...	...	...	...	...	400	...
		Gashti inâm, watchman	1	...	...	...	...	...	...	300	...
		Udduri inâm, assistant to the patêl.	1	...	...	...	...	...	...	400	50
		Kangâṇi, a measurer of grain ...	1	...	..	...	...	...	...	300	50
		Taṇṇikaṭṭi, a water distributor.	1	...	...	...	...	...	...	...	100
		Munagamâniyam, a deliverer's inâm.	1	...	...	...	...	...	..	300	...
		Tandalkâr, a collector of village rents.	1	...	...	...	...	...	...	300	50
		Punster, a village servant ...	1	...	...	...	...	...	...	400	...
		Kaṭṭusôttu inâm, provision for road expense.	1	...	...	...	...	...	...	200	25
		Kâvalkâr, apprehender of robbers.	1	...	...	...	.	...	...	600	100
		Raktakoḍige pension for having died in the service.	1	...	...	...	...	...	...	400	50
		Dhobî, a washer	1	...	...	...	...	...	...	300	25
		Hajjâm, a barber	1	...	...	...	...	...	...	400	...
		Kumbhâr, a potmaker	1	..	..	...	...	...	...	300	...
		Pâmbâdi, a healer of snake-bites	1	...	...	...	...	...	...	300	...
		Chattram inâm, water cistern ...	1	...	...	...	...	...	...	400	50
		Chaṭṭimâniyam, burial expense	1	...	...	...	...	...	...	300	...
		Palli children	1	...	...	...		.	...	300	...
		Total ...	33	4,500	805	...	76 0 0	74 0 0	2 0 0	8,300	900
	Kuṭṭaikodigê.	Mârigauḍ	1	300	100	...	9 0 0	9 0 0	...	...	...
		Gôpâl Cheṭṭi	1	...	..	..	...	...	...	400	50
		Total ..	2	300	100	...	9 0 0	9 0 0	...	400	50
		Total, 1 Village ...	62	11,600	2,060	1 0 0	215 11 20	211 11 20	4 0 0	14,800	2,[illegible]5

MENT No. 1—*contiuned.*

in the Sarkâr villages of the Salem district—*cont.*

sanad.				Totals.							
Sâyar or imposts.	Total tîrvai.	Paṭṭî or inâmdars' portion.	Jôḍi or quit-rent.	Punjai guntas.	Nanjai guntas.	Sâyar or imposts.	Total tîrvai.	Paṭṭi or inâmdars' portion.	Jôḍi or quit-rent.	References to the sanads.	Appropriation and conditions of tenure.
...	...	..	...	600	150	..	18 0 0	18 0 0	...	XXXV	For the support of the grantee, lights, flowers and perfumes.
...	...	...	...	600	100	...	10 0 0	10 0 0	...	XXXVI	For lighting up the mosque and praying for the prosperity of the donor.
...	...	...	...	1,200	250	...	28 0 0	28 0 0	...		
...	...	...	...	800	100	...	12 0 0	12 0 0	...	XXXVII	Not specified in the note.
...	...	...	...	600	100	...	10 0 0	10 0 0	...	XXXVIII	Do.
...	...	...	...	500	150	...	10 0 0	10 0 0	...	XXXIX	Do.
...	...	...	...	700	130	...	11 0 0	11 0 0	...	[illegible]	Do.
...	...	...	..	400	100	...	8 0 0	8 0 0	...	XLI	For the support of the grantee while he performs his service.
...	6 0 0	5 0 0	1 0 0	400	50	...	6 0 0	5 0 0	1 0 0	XLII	For collecting inhabitants, cultivating and collecting the rents.
...	7 0 0	5 0 0	2 0 0	400	75	...	7 0 0	5 0 0	2 0 0	XLIII	For keeping the village account.
...	4 0 0	3 0 0	1 0 0	300	25	...	4 0 0	3 0 0	1 0 0	XLIV	For watching the boundary, collecting the rent, etc.
...	4 0 0	4 0 0	...	300	50	...	4 0 0	4 0 0	...	XLV	For keeping an account of time, of festivals, lucky and unlucky days.
...	...	...	...	400	25	...	4 0 0	4 0 0	...	XLVI	For settling differences among the Mussalmen.
...	...	...	...	500	100	...	9 0 0	9 0 0	...	XLVII	For past services.
...	6 11 20	3 11 20	3 0 0	300	100	...	6 11 20	3 11 20	3 0 0	XLVIII	For daily services.
...	5 0 0	2 0 0	3 0 0	400	50	...	5 0 0	2 0 0	3 0 0	XLIX	Do.
...	...	...	...	600	100	...	12 0 0	10 0 0	2 0 0	L	For adjusting differences among the Hindus and keeping the peace.
..	5 0 0	3 0 0	2 0 0	300	50	...	5 0 0	3 0 0	2 0 0	LI	For lighting up and sweeping the bazaar.
...	4 0 0	2 0 0	2 0 0	400	...	...	4 0 0	2 0 0	2 0 0	LII	For gathering the Balijevârs' customs.
...	3 0 0	3 0 0	...	300	...	...	3 0 0	3 0 0	...	LIII	For going the rounds at night.
...	6 0 0	6 0 0	...	400	50	...	6 0 0	6 0 0	...	LIV	For assisting the patêls in his settlements.
...	5 0 0	3 0 0	2 0 0	300	50	...	5 0 0	3 0 0	2 0 0	LV	For measuring the produce of lands rented in kind.
...	5 0 0	4 0 0	1 0 0	...	100	...	5 0 0	4 0 0	1 0 0	LVI	For distributing the water of the tank.
.	3 0 0	2 0 0	1 0 0	300	...	...	3 0 0	2 0 0	1 0 0	LVII	For clearing out the sluices.
...	4 11 20	4 11 20	...	300	50	...	4 11 20	4 11 20	...	LVIII	For collecting the rents of the village.
...	3 0 0	1 22 40	1 22 40	400	...	...	3 0 0	1 22 40	1 22 40	LIX	
...	2 33 60	1 33 60	1 0 0	200	25	...	2 33 60	1 33 60	1 0 0	LX	
...	7 0 0	4 0 0	3 0 0	600	100	..	7 0 0	4 0 0	3 0 0	LXI	
...	6 0 0	4 0 0	2 0 0	400	50	...	6 0 0	4 0 0	2 0 0	LXII	
...	4 0 0	2 0 0	2 0 0	300	25	..	4 0 0	2 0 0	2 0 0	LXIII	
...	3 0 0	2 0 0	1 0 0	400	...	..	3 0 0	2 0 0	1 0 0	LXIV	
...	3 0 0	1 22 40	1 22 40	300	...	...	3 0 0	1 22 40	1 22 40	LXV	
...	3 0 0	1 0 0	2 0 0	300	...	...	3 0 0	1 0 0	2 0 0	LXVI	
.	5 0 0	5 0 0	..	400	50	...	5 0 0	5 0 0	...	LXVII	
...	3 0 0	3 0 0		300	...	...	3 0 0	3 0 0	...	LXVIII	
...	2 11 20	1 11 20	1 0 0	300	..	...	2 11 20	1 11 20	1 0 0	LXIX	
...	109 22 40	76 22 40	33 0 0	12,800	1,705	...	185 22 40	150 22 40	35 0 0	..	
...	...	...	...	300	100	...	9 0 0	9 0 0	...	XC	
...	5 0 0	5 0 0	...	400	50	...	5 0 0	5 0 0	...	XCI	
...	5 0 0	5 0 0	...	700	150	...	14 0 0	14 0 0	...	...	
	253 33 60	213 11 20	40 22 40	26,400	4,685	1 0 0	469 0 0	424 22 40	44 22 40	..	

STATE

Inam Zâbita or Register of Inâm or Alienated lands

Villages.	Inâm.	Inâmdârs or incumbents. Names.	Number.	With sanad. Punjai guntas.	Nanjai guntas.	Sâyar or imposts.	Total tîrvai.	Paṭṭi or inâmdârs' portion.	Jôḍi or quit-rent.	Without Punjai guntas.	Nunjai guntas.
Kattâri.	Bhaṭṭavartti.	Sûri Bhaṭ, the same Brâhmin as No. 1.	1	...	...	...	...	...	...	200	100
		Sêsha Bhaṭ, a Brâhmin	1	...	...	...	...	..	...	100	100
		Total ...	2	..	...	...	...	...	...	300	200
	Ûḷigaimâniyam.	Dêvastân Chandramaulîswara, the same as No. *XVI*.	1	..	...	...	...	...	..	300	100
		Deshmukhi, farmer general ...	1	400	50	...	6 0 0	6 0 0	...	...	...
		Sarnâḍugauḍa, head village farmer	1	400	...	...	4 0 0	4 0 0		...	...
		Deshkulkaranî, accountant of a small district.	1	300	100	...	7 0 0	7 0 0	...	...	...
		Patêl, head of village	1	...	...	...	...	...	...	400	100
		Karnam, village accountant ...	1	..	...	...	...	...	...	500	50
		Tôṭi, drudge of a village ...	1		...	...	...	...	...	400	4
		Panchângi Râmayya, a village time-keeper.	1	...	...	...	...	...	...	200	100
		Kâzi Hâfîz Muḥammad, lawyer and judge.	1	...	...	...	...	...	...	300	100
		Taṇṇikaṭṭi, water distributor ...	1	..	...	...	...	...	...	..	200
		Kaṭṭusôttu inâm, provision for road expense.	1	...	...	...	..	...	...	161 6	196 15
		Total ...	10	1,100	150	...	17 0 0	17 0 0	...	1,961 6	750 15
		Total, Village ...	13	1,100	150	...	17 0 0	17 0 0	...	2,561 6	1,050 15
Vakkanâmpaṭṭi.		Bhaṭṭavartti Sêshabhaṭ	1	...	..	...	...	...	...	104 10	...
	Ûḷigamâniyam.	Deshkulkaranî	1	400	50	...	6 0 0	6 0 0	..	...	...
		Patêl	1	...	...	...	...	...	...	600	...
		Karnam	1	...	...	...	...	...	...	800	...
		Tôṭi	1	...	..	...	...	...	...	200	...
		Total ...	4	400	50	...	6 0 0	6 0 0	..	1,600 10	...
		Total, 1 village ...	5	400	50	..	6 0 0	6 0 0	...	1,704 10	...
Âdiyûr.	Bhaṭṭavartti.	Sûrya Bhaṭ, a reader of the Vedas.	1	600	200	...	11 0 0	9 0 0	2 0 0	...	...
		Sêsha Bhaṭ, another do.	1	...	...	..	...	..	...	500	400
		Ayyâvayya, a Brâhmin	1	...	...	...	...	...	...	500	300
		Total ...	3	600	200	...	11 0 0	9 0 0	2 0 0	1,000	700
		Dêvastânam Aḷagiri Îswaraswâmi same as No. *XVII*.	1	...	...	...	...	...	...	400	100
		Grâma dêvata Kâḷiamma ...	1	400	...	...	2 0 0	2 0 0	...	..	...
	Ûḷigamâniyam.	Deshkulkaranî	1	500	50	...	6 0 0	6 0 0	...	...	...
		Patêl	1	...	...	...	...	...	..	400	50
		Karnam	1	...	...	...	...	...	...	...	200
		Panchângi Râmayya	1	...	...	...	...	...	...	400	...
		Hakîm Piḷḷârayya	1	.	...	...	...	.	...	612	...
		Taṇṇikaṭṭi	1	...	...	...	...	...	...	...	169 10
		Total ...	6	500	50	...	6 0 0	6 0 0	...	1,412 2	419 10
		Total, 1 village ...	11	1,500	250	...	19 0 0	17 0 0	2 0 0	2,812 2	1,219 10
		Grand total ...	91	14,600	2,510	1 0 0	257 11 20	251 11 20	6 0 0	21,878 2	4,895 9

AB

Description.	With sanad. Punjai guntas.	Nanjai guntas.	Sâyar or imposts.	Total tîrvai.	Paṭṭi or alienated portion.	Jôḍi or quit-rent.	Without Punjai guntas.	Nanjai guntas.
Bhaṭṭavartti	1,300	400	1 0 0	23 11 20	21 11 20	2 0 0	3,204 10	1,350
Khairâti	800	150	...	12 0 0	11 0 0	1 0 0	400	75
Dêvastânam	4,100	555	...	78 0 0	77 0 0	1 0 0	1,700	500
Grâmadêvata	400	...	...	2 0 0	2 0 0	...	2,900	850
Masjids	1,200	250	...	28 0 0	28 0 0	...	...	...
Ûḷigamâniyam	6,500	1,055	...	105 0 0	103 0 0	2 0 0	13,273 8	2,07[illegible] 9
Kuṭṭaikodigê	300	100	...	9 0 0	9 0 0	...	400	50
Total ...	14,600	2,510	1 0 0	257 11 20	251 11 20	6 0 0	21,878 2	4,895 9

MENT No. 1—*continued.*

in the Sarkâr villages of the Salem district.

sanad.				Totals.						Reference to the sanad.	Appropriation and conditions of tenure.
Sâyar or imposts.	Total tîrvai.	Paṭṭi or inâmdârs' portion.	Jôḍi or quit-rent.	Punjai guntas.	Nanjai guntas.	Sâyar or imposts.	Total tîrvai.	Paṭṭi or inâmdârs' portion.	Jôḍi or quit-rent.		
...	5 11 20	5 11 20	...	200	100	...	5 11 20	5 11 20	...	*VII*	
...	5 0 0	5 0 0	..	100	100	...	5 0 0	5 0 0	..	*VIII*	
...	10 11 20	10 11 20	...	300	200	...	10 11 20	10 11 20	...	...	
...	6 0 0	6 0 0		300	100	...	6 0 0	6 0 0	...	*XXVI*	
...	...	...	..	400	50	...	6 0 0	6 0 0	...	*LXX*	
...		...	..	400	...	...	4 0 0	4 0 0	...	*LXXI*	
...	...	...	...	300	100	...	7 0 0	7 0 0	...	*LXXII*	
...	8 0 0	6 0 0	2 0 0	400	50	...	8 0 0	6 0 0	2 0 0	*LXXIII*	
...	9 0 0	6 0 0	3 0 0	500	4	...	9 0 0	6 0 0	3 0 0	*LXXIV*	
.	4 0 0	3 0 0	1 0 0	400	100	...	4 0 0	3 0 0	1 0 0	*LXXV*	
...	5 0 0	5 0 0	...	200	100	...	5 0 0	5 0 0		*LXXVI*	
	7 0 0	7 0 0	...	300	200	...	7 0 0	7 0 0	...	*LXXVII*	
...	8 0 0	8 0 0	..	...	..	...	8 0 0	8 0 0	...	*LXXVIII*	
...	4 7 40	4 7 40	...	161--6	196—15	...	4 7 40	4 7 40	...	*LXXIX*	
...	45 7 40	39 7 40	6 0 0	3,061—6	900—15	...	62 7 40	56 7 40	6 0 0	..	
...	61 18 60	55 18 60	6 0 0	3,661—6	1,200-15	...	78 18 60	72 18 60	6 0 0	...	
...	1 5 13	1 5 13	...	104 10	...	...	1 5 13	1 5 13	...	*IX*	
...	...	...	...	400	50	...	6 0 0	6 0 0	...	*LXXX*	
...	5 0 0	4 0 0	1 0 0	600	...	...	5 0 0	4 0 0	1 0 0		
...	8 0 0	6 0 0	2 0 0	800	...	...	8 0 0	6 0 0	2 0 0		
...	3 0 0	2 0 0	1 0 0	200	...	...	3 0 0	2 0 0	1 0 0		
...	16 0 0	12 0 0	4 0 0	2,000	50	...	22 0 0	18 0 0	4 0 0		
...	17 5 13	13 5 13	4 0 0	2,104 10	50	...	23 5 13	19 5 13	4 0 0		
...	...	...	...	600	200	...	11 0 0	9 0 0	2 0 0		
...	25 0 0	25 0 0	...	500	400	...	25 0 0	25 0 0	...		
...	19 0 0	17 0 0	2 0 0	500	300	...	19 0 0	17 0 0	2 0 0		
...	44 0 0	42 0 0	2 0 0	1,600	900	...	55 0 0	51 0 0	4 0 0		
...	8 0 0	6 0 0	...	400	100	...	6 0 0	6 0 0	...		
...	...	...	...	400	...	...	2 0 0	2 0 0	...		
...	...	...	...	500	50	...	6 0 0	6 0 0	...		
...	6 0 0	5 0 0	1 0 0	400	50	...	6 0 0	5 0 0	1 0 0		
...	8 0 0	6 0 0	2 0 0	...	200	...	8 0 0	6 0 0	2 0 0		
...	4 0 0	4 0 0	...	400	..	...	4 0 0	4 0 0	...		
...	5 0 0	5 0 0	...	612 2	..	...	5 0 0	5 0 0	...		
...	4 38 35	4 38 35	...	...	169 10	...	4 38 35	4 38 35	...		
...	27 38 35	24 38 35	3 0 0	1,912 2	469 10	...	33 38 35	30 38 35	3 0 0		
...	77 38 35	72 38 35	5 0 0	4,312 2	1,469 10	...	96 38 35	89 38 35	7 0 0		
...	410 6 8	354 28 48	55 22 40	36,478 2	7,405 9	1 0 0	667 17 28	605 39 68	61 22 40		

STRACT.

sanad.				Totals.							
Sâyar or imposts.	Total tîrvai.	Paṭṭi or alienated portion.	Jôḍi or quit-rent.	Punjai guntas.	Nanjai guntas.	Sâyar or imposts.	Total tîrvai.	Paṭṭi or alienated portion.	Jôḍi or quit-rent.	—	—
...	89 16 33	83 38 73	5 22 40	4,504 10	1,750 0	1 0 0	112 27 53	105 5 13	7 22 40		
...	7 0 0	6 0 0	1 0 0	1,200	225	...	19 0 0	17 0 0	2 0 0		
...	44 0 0	44 0 0	...	5,800	1,055	...	122 0 0	121 0 0	1 0 0		
...	68 11 20	63 11 20	3 0 0	3,300	850	...	68 11 20	65 11 20	3 0 0		
...		...	...	1,200	250	...	28 0 0	28 0 0	...		
...	198 23 35	152 23 35	46 0 0	19,773 8	3,125 9	..	303 23 35	255 23 35	48 0 0		
.	5 0 0	5 0 0	..	700	150	...	14 0 0	14 0 0	...		
...	410 6 8	354 28 48	55 22 40	36,478 2	7,405 9	1 0 0	667 17 28	605 39 68	61 22 40		

20

No. 2.—Inâm Zâbita or Register of inâm or alienated lands in the Inâm villages of the Salem district.

				With sanad.								Without sanad.					
				Arable.		Fallow.						Arable.		Fallow.			
	Villages.	Inâmdârs.	Number of shares.	Dry guntas.	Wet guntas.	Dry guntas.	Wet guntas.	Sâyar or imposts.	Total rent.	Alienated rent.	Quit-rent.	Dry guntas.	Wet guntas.	Dry guntas.	Wet guntas.	Sâyar or imposts.	Total rent.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Inâm villages.	Samudram.	Bhattavartti	5	6,600	500	3,300	125	10 0 0	77 33 60	51 37 40	25 41 20	...	...	...	...	...	...
		Grâmadêvata Kâḷiamma ...	1	...	...	...	...	...	...	...	...	400	50	...	...	...	7 0 0
		Total ...	6	6,600	500	3,300	125	10 0 0	77 33 60	51 37 40	25 41 20	400	50	...	...	...	7 0 0
	Erramjatti.	Bhattavartti	10	8,409 10	359 11	6,748 15	463 5	...	91 7 40	91 7 40	...	...	..	...	...	...	...
		Ûliga. Deshkulkaranî	1	...	...	...	...	...	...	...	...	300	50	...	...	...	5 22 40
		Ûliga. Grâmani or patêl	1	...	...	...	...	...	...	...	...	400	50	...	...	...	6 0 0
		Ûliga. Karnam	1		...	...	...	...	...	...	...	250	.	...	...	...	2 33 60
		Ûliga. Tôti	1		...	...	...	...	...	...	...	250	...	...	...	...	2 22 40
		Ûliga. Tannikatti	1	...	...	...	...	..	..	...	...	...	50	...	...	...	2 11 20
		Total ...	5	...	...	...	...	...	...	...	..	1,200	150	...	...	...	19 0 0
		Total ...	15	8,409 10	359 11	6,748 15	463 5	..	91 7 40	91 7 40	...	1,200	150	...	...	...	19 0 0
	Vênkatattâmpatti, half village.	Bhattavartti	6	4,000	2,000	500	300	..	100 0 0	100 0 0	...	.	.	...	...	...	...
	Sômapûr.	Bhattavartti	8	8,000	2,000	3,000	...	12 0 0	120 0 0	30 0 0	90 0 0	...	...	.	...	...	...
		Ûliga. Deshkulkaranî	1	...	...	...	...	...	...	...	...	500	100	...	..	...	8 0 0
		Ûliga. Tôti	1	...	...	...	...	...		...	...	400	...	...	...	...	4 0 0
		Total ...	2	...	..	...	...	..	...	...	...	900	100	...	...	...	12 0 0
		Total ...	10	8,000	2,000	3,000	...	12 0 0	120 0 0	30 0 0	90 0 0	900	100	...	...	...	12 0 0
	Sêttinâyankanpalli.	Khairâti Nabî Shâh	1	5,500	300	3,250	100	5 0 0	52 11 20	49 11 20	3 0 0	...	...	..	...	...	...
		Patêl	1	...	...	...		...	...	..	...	200	100	...	...	..	6 0 0
		Total ..	2	5,500	300	3,250	100	5 0 0	52 11 20	49 11 20	3 0 0	200	100	...	...	...	6 0 0
	Venkatanâyakkanpalli.	Khairâti Saiyid Yûsuf Jâgîrdâr	1	16,000	1,000	4,890	320	...	150 0 0	150 0 0	...	...	...	...	...	...	...
		Karnam	1	...	...	..		...	...	...	..	300	100	...	...	...	7 0 0
		Total ..	2	16,000	1,000	4,890	320	...	150 0 0	150 0 0	...	300	100	...	...	...	7 0 0

No. 2.—Inâm Zâbita or Register of inâm or alienated lands in the Inâm villages of the Salem District—*continued*.

Villages.		Inâmdârs.	Without sanad.		Totals.								References to sanads.	Appropriation and conditions of tenure.
			Alienated rent.	Quit-rent.	Arable. Dry guntas.	Arable. Wet guntas.	Fallow. Dry guntas.	Fallow. Wet guntas.	Sâyar or imposts.	Total rent.	Alienated rent.	Quit-rent.		
			19	20	21	22	23	24	25	26	27	28	29	30
Inâm villages. Samudram.		Bhattavartti	...	...	6,600	500	3,300	125	10 0 0	77 33 60	51 37 40	25 41 20	XCII	
		Grâmadêvata Kâliamma ...	6 0 0	1 0 0	400	50	...	...	...	7 0 0	6 0 0	1 0 0	CII	
		Total ...	6 0 0	1 0 0	7,000	550	3,300	125	10 0 0	84 33 60	57 37 40	26 41 20	...	
Errampatti.		Bhattavartti	...	...	8,409 10	359 11	6,748 15	463 5	...	91 40	91 7 40	...	XCIII	
	Úliga.	Deshkulkaranî	5 22 40	...	300	50	...	...	...	5 22 40	5 22 40	...	CV	
		Grâmani or patêl	6 0 0	...	400	50	...	...	...	6 0 0	6 0 0	...	CVI	
		Karnam	2 33 60	...	250	...	...	...	...	2 33 60	2 33 60	...	CVII	
		Tôti	2 22 40	...	250	...	...	...	...	2 22 40	2 22 40	...	CVIII	
		Tannikatti	2 11 20	...	...	50	...	...	...	2 11 20	2 11 20	...	CIX	
		Total ...	19 0 0	...	1,200	150	...	...	...	19 0 0	19 0 0	...	...	
		Total ...	19 0 0	...	9,609 10	509 11	6,748 15	463 5	...	110 7 40	110 7 40	...	...	
Venkatattâmpatti, half village.		Bhattavartti	...	...	4,000	2,000	500	300	...	100 0 0	100 0 0	...	XCIV	
Sômapûr.		Bhattavartti	...	...	8,000	2,000	3,000	...	12 0 0	120 0 0	30 0 0	90 0 0	XCV	
	Úliga.	Deshkulkaranî	8 0 0	...	500	100	...	...	...	8 0 0	8 0 0	...	CX	
		Tôti	3 0 0	1 0 0	400	...	...	...	...	4 0 0	3 0 0	1 0 0	CXI	
		Total ...	11 0 0	1 0 0	900	100	...	...	...	12 0 0	11 0 0	1 0 0	...	
		Total ...	11 0 0	1 0 0	8,900	2,100	3,000	...	12 0 0	132 0 0	41 0 0	91 0 0	...	
Bôttigâna-palli.		Khairâti Nabî Shâh	...	...	5,500	300	3,250	100	5 0 0	52 11 20	49 11 20	3 0 0	XCVII	
		Patêl	5 0 0	1 0 0	200	100	...	...	...	6 0 0	5 0 0	1 0 0	CXII	
		Total ...	5 0 0	1 0 0	5,700	400	3,250	100	5 0 0	58 11 20	54 11 20	4 0 0	...	
Venkatanâ-yakkan-palli.		Khairâti Saiyid Yûsuf Jâgîrdâr.	...	...	16,000	1,000	4,890	320	...	150 0 0	150 0 0	...	XCVIII	
		Karnam	6 0 0	1 0 0	300	100	...	...	...	7 0 0	6 0 0	1 0 0	CXIII	
		Total ...	6 0 0	1 0 0	16,300	1,100	4,890	320	...	157 0 0	156 0 0	1 0 0	...	

No. 2—Inâm Zâbita or Register of inâm or alienated lands in the Inâm villages of the Salem District—*continued.*

	Villages.		Inâmdârs.	Number of shares.	With sanad.								Without sanad.					
					Arable.		Fallow.		Sâyar or imposts.	Total rent.	Alienated rent.	Quit-rent.	Arable.		Fallow.		Sâyar or imposts.	Total rent.
					Dry guntas.	Wet guntas.	Dry guntas.	Wet guntas.					Dry guntas.	Wet guntas.	Dry guntas.	Wet guntas.		
1	2		3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Inâm villages.	Râjapalli.		Khairâti Jâtri Inâm	1	4,000	3,200	300	250	...	100 0 0	100 0 0	...	...	...	...	...	...	...
		Ûliga.	Deshkulkaranî	1	400	100	...	...	...	7 0 0	7 0 0	...	...	...	...	...	...	...
			Patêl	1	...	...	...	...	...	...	...	...	300	100	...	...	..	6 0 0
			Karnam	1	...	...	...	...	...	...	...	...	300	100	...	...	...	7 0 0
			Tôṭi	1	...	...	...	...	...	...	...	...	400	...	...	...	...	3 0 0
			Total ...	4	400	100	...	...	...	7 0 0	7 0 0	...	1,000	200	...		...	16 0 0
			Total ...	5	4,400	3,300	300	250	...	107 0 0	107 0 0	...	1,000	200	...	...	...	16 0 0
	Varadapuram.		Dêvastânam Venkaṭaramaṇa-swâmi.	1	6,400	600	4,000	150	...	65 0 0	65 0 0	...	...	...	...	...	.	...
			Ûliga Tôṭi	1	...	...	...	...	...	...	...	...	400	...	...	...	...	4 0 0
			Kuṭṭaikodigê Nâḍugauḍa ...	1	...	...	...	...	...	...	...	...	...	200	...	...	...	8 0 0
			Total ...	2	...	...	...	...	...	...	...	...	400	200	...	...	...	12 0 0
			Total ...	3	6,400	600	4,000	150	...	65 0 0	65 0 0	...	400	200	...	...	...	12 0 0
	Kondamanâyakkanpalli.		Deshmukhi Venkaṭa Râo ...	1	10,000	3,000	500	200	20 0 0	200 0 0	200 0 0	...	...	...	...	...	...	...
		Ûliga.	Patêl	1	...	...	...	...	...	...	...	...	500	100	...	...	...	10 0 0
			Karnam	1	...	...	...	...	...	...	...	...	400	150	...	...	...	8 0 0
			Tôṭi	1	...	...	...	...	...	...	...	...	600	...	...	...	...	5 0 0
			Total ...	3	...	...	...	...	...	...	...	...	1,500	250	..	...	...	23 0 0
			Total ...	4	10,000	3,000	500	200	20 0 0	200 0 0	200 0 0	..	1,500	250	...	...	...	23 0 0
	Kottakôṭa.		Deshpândya Bhujanga Râo ...	1	5,000	2,500	1,000	300	30 0 0	100 0 0	100 0 0	...	...	...	..	...	...	...
		Ûliga.	Maktabkhâna	1	...	...	...	...	...	...	...	...	1,000	200	...	...	...	15 0 0
			Tôṭi	1	...	...	...	...	...	...	...	...	400	...	...	...	...	3 0 0
			Total ...	2	...		...	...	...	...	...	...	1,400	200	...	..	...	18 0 0
			Total ...	3	5,000	2,500	1,000	300	30 0 0	100 0 0	100 0 0	...	1,400	200	...	...	...	18 0 0

No. 2.—Inâm Zâbita or Register of inâm or alienated lands in the Inâm villages of the Salem District—*continued.*

	Villages.		Inâmdârs.	Without sanad. Alienated rent.	Without sanad. Quit-rent.	Totals. Arable. Dry guntas.	Totals. Arable. Wet guntas.	Totals. Fallow. Dry guntas.	Totals. Fallow. Wet guntas.	Totals. Sâyar or imposts.	Totals. Total rent.	Totals. Alienated rent.	Totals. Quit-rent.	References to sanads.	Appropriation and conditions of tenure.
				19	20	21	22	23	24	25	26	27	28	29	30
Inâm villages.	Râjapalli.		Khairâti Jâtri inâm	...	...	4,000	3,200	300	250	...	100 0 0	100 0 0	...	*XCIX*	
		Ûliga.	Deshkulkarani	...	...	400	100	...	...	...	7 0 0	7 0 0	...	*CXIV*	
			Patêl	5 0 0	1 0 0	300	10?	...	...	...	6 0 0	5 0 0	1 0 0	*CXV*	
			Karnam	6 0 0	1 0 0	300	100	...	...	...	7 0 0	6 0 0	1 0 0	*CXVI*	
			Tôṭi	2 0 0	1 0 0	400	...	...	...	...	3 0 0	2 0 0	1 0 0	*CXVII*	
			Total ...	13 0 0	3 0 0	1,400	300	...	...	...	23 0 0	20 0 0	3 0 0	...	
			Total ...	13 0 0	3 0 0	5,400	3,500	300	250	...	123 0 0	120 0 0	3 0 0	...	
	Varadapuram.		Dêvastânam Venkaṭaramaṇa-swâmi.	...	...	6,400	600	4,000	150	...	65 0 0	65 0 0	...	*CI*	
			Ûliga Tôṭi	3 0 0	1 0 0	400	...	...	...	...	4 0 0	3 0 0	1 0 0	*CXVIII*	
			Kuṭṭaikodigê Nâḍugauḍa ...	8 0 0	...	...	200	...	...	...	8 0 0	8 0 0	...	*CXLI*	
			Total ...	11 0 0	1 0 0	400	200	...	...	...	12 0 0	11 0 0	1 0 0	...	
			Total ...	11 0 0	1 0 0	6,800	800	4,000	150	...	77 0 0	76 0 0	1 0 0	...	
	Koṇḍamanayak-kanpalli.		Deshmukhi Venkaṭa Râo ...	...	...	10,000	3,000	500	200	20 0 0	200 0 0	200 0 0	...	*CXIX*	
		Ûliga.	Patêl	8 0 0	2 0 0	500	100	...	...	...	10 0 0	8 0 0	2 0 0	*CXX*	
			Karnam	7 0 0	1 0 0	400	150	...	...	...	8 0 0	7 0 0	1 0 0	*CXXI*	
			Tôṭi	5 0 0	...	600	...	...	...	...	5 0 0	5 0 0	...	*CXXII*	
			Total ...	20 0 0	3 0 0	1,500	250	...	...	...	23 0 0	20 0 0	3 0 0	...	
			Total ...	20 0 0	3 0 0	11,500	3,250	500	200	20 0 0	223 0 0	220 0 0	3 0 0	...	
	Koṭṭakôṭa.		Deshpândya Bhujanga Râo ...	...	...	5,000	2,500	1,(00	300	30 0 0	100 0 0	100 0 0	...	*CXXIII*	
		Ûliga.	Maktabkhâna	15 0 0	...	1,000	200	...	...	...	15 0 0	15 0 0	...	*CXXIV*	
			Tôṭi	3 0 0	...	400	...	...	...	...	3 0 0	3 0 0	...	*CXXV*	
			Total ...	18 0 0	...	1,400	200	...	...	...	18 0 0	18 0 0	...	...	
			Total ...	18 0 0	...	6,400	2,700	1,000	300	30 0 0	118 0 0	118 0 0	...	...	

No. 2.—Inâm Zâbita or Register of inâm or alienated lands in the Inâm villages of the Salem District—*continued.*

	Villages.	Inâmdârs.	number of shares.	With sanads. Arable. Dry guntas.	With sanads. Arable. Wet guntas.	With sanads. Fallow. Dry guntas.	With sanads. Fallow. Wet guntas.	With sanads. Sâyar or imposts.	With sanads. Total rent.	With sanads. Alienated rent.	With sanads. Quit-rent.	Without sanads. Arable. Dry guntas.	Without sanads. Arable. Wet guntas.	Without sanads. Fallow. Dry guntas.	Without sanads. Fallow. Wet guntas.	Without sanads. Sâyar or imposts.	Without sanads. Total rent.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Inâm villages.	Paṭkôṭa.	Kânûngo Kêsava Râo	1	4,500	1,200	...	...	10 0 0	80 0 0	80 0 0	...	...	...	...	...	...	...
		Bhaṭṭavartti Nâraṇabhaṭ	1	...	...	...	...	...	...	...	...	400	50	...	...	...	6 0 0
		Ūliga. Karnam	1	...	...	...	...	...	...	...	...	600	50	...	...	...	8 0 0
		Ūliga. Tôṭi	1	...	...	...	...	...	...	...	...	400	...	...	...	...	4 0 0
		Ūliga. Taṇṇikaṭṭi	1	...	...	...	...	...	...	...	...	...	100	...	...	...	4 0 0
		Total ...	3	...	...	...	...	...	...	...	...	1,000	150	...	...	...	16 0 0
		Total ...	5	4,500	1,200	...	...	10 0 0	80 0 0	80 0 0	...	1,400	200	...	...	...	22 0 0
	Gollapalli.	Sarnâḍugauḍa Venkaṭa Râo ...	1	6,000	500	...	...	5 0 0	60 0 0	60 0 0	...	...	...	...	...	...	...
		Grâmadêvata Dharmarâjâ ...	1	...	...	...	...	...	...	...	...	400	50	...	...	...	6 0 0
		Ūliga. Patêl	1	...	...	...	...	...	...	...	...	300	50	...	...	...	6 0 0
		Ūliga. Karnam	1	...	...	...	...	...	...	...	...	800	...	...	...	...	5 0 0
		Ūliga. Tôṭi	1	...	...	...	...	...	...	...	...	300	...	...	...	...	2 0 0
		Total ...	3	...	...	...	...	...	...	...	...	1,400	50	...	...	...	13 0 0
		Total ...	5	6,000	500	...	...	5 0 0	60 0 0	60 0 0	.	1,800	100	..	...	...	19 0 0
	Chigarlapalli.	Deshkulkaranî	1	7,000	1,000	500	...	...	50 0 0	50 0 0	...	...	...	...	...	...	...
		Khaji âti Yûsuf Saiyid Bahâdur.	1	400	...	...	...	...	3 0 0	3 0 0	...	...	...	...	...	...	...
		Tôṭi	1	...	...	...	...	...	...	...	...	200	...	...	...	...	2 0 0
		Total ...	3	7,400	1,000	500	...	...	53 0 0	53 0 0	...	200	...	...	...	...	2 0 0
Jâgîrs.	Mittûr Jâgîr.	Jâgîrdâr Yâsîm Khân ...	1	12,000	1,600	2,000	300	20 0 0	140 0 0	140 0 0	...	...	...	...	...	...	...
		Masjid	1	400	100	...	...	...	8 0 0	8 0 0	...	...	...	...	...	...	...
		Toṭi	1	...	...	...	...	...	...	...	...	400	...	...	...	...	4 0 0
		Total ...	3	12,400	1,700	2,000	300	20 0 0	148 0 0	148 0 0	...	400	...	...	...	...	4 0 0

No. 2.—Inâm Zâbita or Register of inâm or alienated lands in the Inâm villages of the Salem District—*continued.*

	Villages.	Inâmdârs.	Without sanad. Alienated rent.	Without sanad. Quit-rent.	Totals. Arable. Dry guntas.	Totals. Arable. Wet guntas.	Totals. Fallow. Dry guntas.	Totals. Fallow. Wet guntas.	Totals. Sâyar or imposts.	Totals. Total rent.	Totals. Alienated rent.	Totals. Quit-rent.	References to sanads.	Appropriation and conditions of tenure.
			19	20	21	22	23	24	25	26	27	28	29	30
Inam villages.	Paṭṭkôṭa.	Kânûngo Kêsâva Râo	...	...	4,500	1,200	...	...	10 0 0	80 0 0	80 0 0	...	*CXXVI*	
		Bhaṭṭavartti Nâraṇabhâṭ ...	6 0 0	...	400	50	...	...	...	6 0 0	6 0 0	...	*XCVI*	
		Ûliga. Karnam	6 0 0	2 0 0	600	50	...	..	...	8 0 0	6 0 0	2 0 0	*CXXVII*	
		Ûliga. Tôṭi	3 0 0	1 0 0	400	...	...	...	...	4 0 0	3 0 0	1 0 0	*CXXVIII*	
		Ûliga. Taṇṇikaṭṭi	4 0 0	...	...	100	...	...	...	4 0 0	4 0 0	...	*CXXIX*	
		Total ...	13 0 0	3 0 0	1,000	150	...	...	...	16 0 0	13 0 0	3 0 0	...	
		Total ...	19 0 0	3 0 0	5,900	1,400	...	...	10 0 0	102 0 0	99 0 0	3 0 0	...	
	Gollapalli.	Sarnâḍugauḍa Venkaṭa Râo ...	...	...	6,000	500	...	...	5 0 0	60 0 0	60 0 0	...	*CXXX*	
		Grâmadêvata Dharmarâjâ ...	6 0 0	...	400	50	..	...	...	6 0 0	6 0 0	...	*CIII*	
		Ûliga. Patêl	5 0 0	1 0 0	300	50	...	...	...	6 0 0	5 0 0	1 0 0	*CXXXI*	
		Ûliga. Karnam	4 0 0	1 0 0	800	...	...	...	...	5 0 0	4 0 0	1 0 0	*CXXXII*	
		Ûliga. Tôṭi	2 0 0	...	300	...	...	...	...	2 0 0	2 0 0	...	*CXXXIII*	
		Total ...	11 0 0	2 0 0	1,400	50	...	...	..	13 0 0	11 0 0	2 0 0	...	
		Total ...	17 0 0	2 0 0	7,800	600	...	...	5 0 0	79 0 0	77 0 0	2 0 0	..	
	Chigarlapalli.	Deshkulkaranî	...	...	7,000	1,000	500	...	...	50 0 0	50 0 0	...	*CXXXIV*	
		Khairâti Yûsuf Saiyid Bahâdur.	...	...	400	...	...	...	...	3 0 0	3 0 0	...	*XCVIII*	
		Tôṭi	2 0 0	..	200	...	...	...	...	2 0 0	2 0 0	...	*CXXXV*	
		Total ...	2 0 0	...	7,600	1,000	500	...	...	55 0 0	55 0 0	...	...	
Jâgîrs.	Mittûr Jâgîr.	Jâgîrdâr Yâsîm Khân ...	...	...	12,000	1,600	2,000	300	20 0 0	140 0 0	140 0 0	...	*CXXXVI*	
		Masjid	...	...	400	100	...	...	...	8 0 0	8 0 0	...	*CIV*	
		Tôṭi	3 0 0	1 0 0	400	...	...	...	...	4 0 0	3 0 0	1 0 0	*CXXXVII*	
		Total ...	3 0 0	1 0 0	12,800	1,700	2,000	300	20 0 0	152 0 0	151 0 0	1 0 0	...	

No. 2.—Inâm Zâbita or Register of Inâm or alienated lands in the Inâm villages of the Salem District—*continued.*

				With sanads.								Without sanads.					
	Villages.	Inâmdârs.	Number of shares.	Arable.		Fallow.		Sâyar or imposts.	Total rent.	Alienated rent.	Quit-rent.	Arable.		Fallow.		Sâyar or imposts.	Total rent.
				Dry guntas.	Wet guntas.	Dry guntas.	Wet guntas.					Dry guntas.	Wet guntas.	Dry guntas.	Wet guntas.		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Jâgîrs.	Kempinâyanipalli.	Jâgîrdâr Yâsîm Khân ...	1	9,000	1,000	5,000	...	10 0 0	100 0 0	100 0 0	...	...	...	...	...	..	...
		Ûliga. Karnam	1	...	...	...	...	...	...	...	...	600	100	...	...	...	10 0 0
		Ûliga. Tôti	1	...	...	...	...	...	...	...	...	400	...	...	...	...	3 0 0
		Total ..	2	...	...	...	...	...	...	...	...	1,000	100	...	...	...	13 0 0
		Total ...	3	9,000	1,000	5,000	...	10 0 0	100 0 0	100 0 0	...	1,000	100		...	...	13 0 0
		Total Jâgîrs ...	6	21,400	2,700	7,000	300	30 0 0	248 0 0	248 0 0	...	1,400	100		...	...	17 0 0
		Grand Total ...	...	114 809-10	21,109-11	34,988-15	2,508-5	122 0 0	1,523 7 40	1,404 11 20	118 41 20	11,000	1,600	...	...	...	161 0 0

			Without sanad.		Totals.								References to sanads.	Appropriation and conditions of tenure.
	Villages.	Inâmdârs.	Alienated. rent.	Quit-rent.	Arable.		Fallow.		Sâyar or imposts.	Total rent.	Alienated rent.	Quit-rent.		
					Dry guntas.	Wet guntas.	Dry guntas.	Wet guntas.						
			19	20	21	22	23	24	25	26	27	28	29	30
Jâgîrs.	Kempinâyanipalli.	Jâgîrdâr Yâsîm Khân ...	...	...	9,000	1,000	5,000	...	10 0 0	100 0 0	100 0 0	...	*CXXXVIII*	
		Ûliga. Karnam	10 0 0	...	600	100	..	...	...	10 0 0	10 0 0	...	*CXXXIX*	
		Ûliga. Tôti	3 0 0	...	400	...	...	...	...	3 0 0	3 0 0	...	*CXL*	
		Total ...	13 0 0	...	1,000	100	...	...	...	13 0 0	13 0 0	...	...	
		Total ...	13 0 0	...	10,000	1,100	5,000	...	10 0 0	113 0 0	113 0 0	...	...	
		Total Jâgîrs ...	16 0 0	1 0 0	22,800	2,800	7,000	300	30 0 0	265 0 0	264 0 0	1 0 0	...	
		Grand Total ...	144 0 0	17 0 0	1,25,809-10	22,709-11	34,988-15	2,508-5	122 0 0	1,684-7-40	1,548-11-20	135-41-20	...	

No. 3.—Abstract of the inâm or alienated lands in the Inâm villages.

Tenures.	With sanads.								Without sanads.			
	Arable.		Fallow.		Imposts.	Total rent.	Alienated rent.	Quit-rent.	Arable.		Fallow.	
	Dry.	Wet.	Dry.	Wet.					Dry.	Wet.	Dry.	Wet.
1	2	3	4	5	6	7	8	9	10	11	12	13
Bhaṭṭavartti	28,209 10	5,009 11	13,548 15	888 5	22 0 0	407 41 20	292 0 0	115 41 20	400	50	...	...
Khairâti	25,900	4,500	8,440	670	5 0 0	305 11 20	302 11 20	3 0 0	...	...	...	...
Dêvastânam	6,400	600	4,000	150	...	65 0 0	65 0 0	...	...	...	...	...
Grâmadêvata	...	...	...	...	...	...	...	...	800	100	...	...
Masjid	400	100	...	...	...	8 0 0	8 0 0	...	...	...	...	...
Ûliga mâniyam	53,900	10,900	9,000	800	95 0 0	737 0 0	737 0 0	...	9,800	1,250	...	...
Kuṭṭaikodigê	...	...	...	...	...	...	...	...	...	200	...	...
Total ...	114,809 10	21,109 11	34,988 15	2,508 5	122 0 0	1,523 7 40	1,404 11 20	118 41 20	11,000	1,600	...	...

—	Without sanads—*cont.*				Total.								Remarks.
	Imposts.	Total rent.	Alienated rent.	Quit-rent.	Arable.		Fallow.		Imposts.	Total rent.	Alienated rent.	Quit-rent.	
					Dry.	Wet.	Dry.	Wet.					
	14	15	16	17	18	19	20	21	22	23	24	25	26
Bhaṭṭavartti	...	6 0 0	6 0 0	...	28,609 10	5,059 11	13,548 15	888 5	22 0 0	413 41 20	298 0 0	115 41 20	
Khairâti	...	...	...	...	25,900 0	4,500 0	8,440 0	670 0	5 0 0	305 11 20	302 11 20	3 0 0	
Dêvastânam	...	...	...	...	6,400 0	600 0	4,000 0	150 0	...	65 0 0	65 0 0	...	
Grâmadêvata	...	13 0 0	12 0 0	1 0 0	800 0	100 0	...	...	...	13 0 0	12 0 0	1 0 0	
Masjid	...	...	...	...	400 0	100 0	...	...	...	8 0 0	8 0 0	...	
Ûliga mâniyam	...	134 0 0	118 0 0	16 0 0	63,700 0	12,150 0	9,000 0	800 0	95 0 0	871 0 0	855 0 0	16 0 0	
Kuṭṭaikodigê	...	8 0 0	8 0 0	...	...	200 0	...	...	...	8 0 0	8 0 0	...	
Total ...	...	161 0 0	144 0 0	17 0 0	125,809 10	22,709 11	34,988 15	2,508 5	122 0 0	1,684 7 40	1,548 11 20	135 41 20	

No. 4.—Abstract of the inâm lands in the Sarkâr and Inâm villages.

Tenures.	With sanads.								Without sanads.			
	Arable.		Fallow.		Imposts.	Total rent.	Alienated rent.	Quit-rent.	Arable.		Fallow.	
	Dry.	Wet.	Dry.	Wet.					Dry.	Wet.	Dry.	Wet.
1	2		4	5	6	7	8	9	10	11	12	13
Bhaṭṭavartti	29,509–10	5,409–11	13,548–15	888 5 0	23 0 0	431 7 40	313 11 20	117 41 20	3,604 10	1,400 0	...	...
Khairâti	26,700	4,650	8,440	670 0 0	5 0 0	317 11 20	313 11 20	4 0 0	400 0	75 0	...	...
Dêvastânam	10,500	1,155	4,000	150 0 0	...	143 0 0	142 0 0	1 0 0	1,700 0	500 0	...	...
Grâmadêvata	400	...	...	...	...	2 0 0	2 0 0	...	3,700 0	950 0	...	...
Masjid	1,600	350	...	...	...	36 0 0	36 0 0	...	...	...	...	...
Ûligamâniyam	60,400	11,955	9,000	800 0 0	95 0 0	842 0 0	840 0 0	2 0 0	23,073 8	3,320 9	...	...
Kuṭṭaikodigê	300	100	...	...	...	9 0 0	9 0 0	...	400 0	250 0	...	...
Total ...	1,29,409–10	23,619–11	34,988–15	2,508 5 0	123 0 0	1,780 18 60	1,655 22 40	124 41 20	32,878 2	6,495 9	...	...

—	Without sanads—*cont.*				Total.								Remarks.
	Im-posts.	Total rent.	Alienated rent.	Quit rent.	Arable.		Fallow.		Imposts.	Total rent.	Alienated rent.	Quit-rent.	
					Dry.	Wet.	Dry.	Wet.					
	14	15	16	17	18	19	20	21	22	23	24	25	26
Bhaṭṭavartti	...	95 16 33	89 38 73	5 22 40	33,114 4	6,809 11	13,548 15	888 5	23 0 0	526 23 73	403 5 13	123 18 60	
Khairâti	...	7 0 0	6 0 0	1 0 0	27,100 0	4,725 0	8,440 0	670 0	5 0 0	324 11 20	319 11 20	5 0 0	
Dêvastânam	...	44 0 0	44 0 0	...	12,200 0	1,655 0	4,000 0	150 0	...	187 0 0	186 0 0	1 0 0	
Grâmadêvata	...	79 11 20	75 11 20	4 0 0	4,100 0	950 0	...	...	...	81 11 20	77 11 20	4 0 0	
Masjid	...	...	...	...	1,600 0	350 0	...	...	...	36 0 0	36 0 0	...	
Ûligamâniyam	...	332 23 35	270 23 35	62 0 0	83,473 8	15,275 9	9,000 0	800 0	95 0 0	1,174 23 35	1,110 23 35	64 0 0	
Kuṭṭaikodigê	...	13 0 0	13 0 0	...	700 0	350 0	...	...	...	22 0 0	22 0 0	...	
Total ...	...	571 6 8	498 28 48	72 22 40	1,62,287 12	30,115 4	34,988 15	2,508 5	123 0 0	2,351 24 68	2,154 6 8	197 18 60	

[*No. XC in the original.*]

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